



MOODY BIBLE INSTITUTE MONTHLY

APRIL . . . 1933



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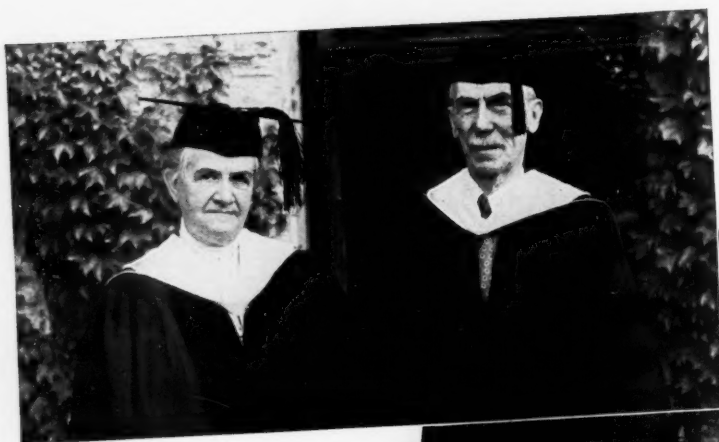
UNIVERSITY OF ILLINOIS

By L. W. C., Philadelphia, Pa.

Gently swaying in the balmy air
Far up in the branches brown and bare,
A wreath of cloud on her sunny hair,
Sitteth the April, coy and fair,
Her gray-blue eyes so debonair.
And ever she woos us—far and near
With her dreamy voice—soft music clear.
“Come out, come out! The spring is here!
The winter is ended—O life, appear!”

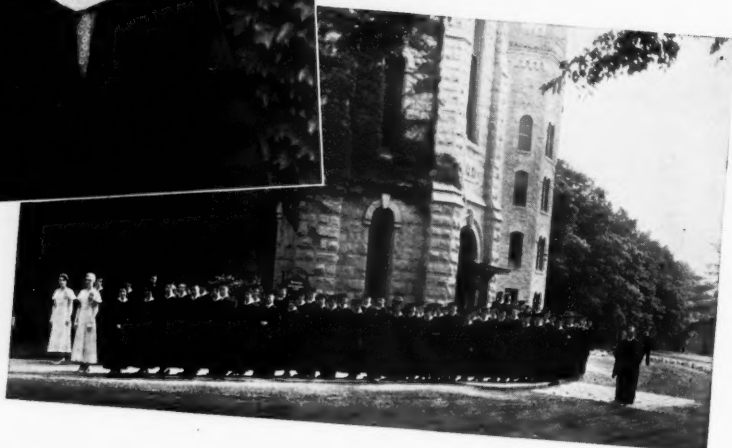
So fair she is in her silvery green
And rose and purple in misty sheen,
And yet she is haughty sometimes, I ween,
She has sometimes frosts, her smiles between;
My April Lady—my fair proud queen.
But ever she woos us—far and near.
She’s the sweetest month in the whole long year
With her dreamy voice and its music clear.
“Come out, come out! New life is here,
Oh, mystery veiled!—Appear! Appear!”

Oh, April Lady, with mystic air
And a hint of gems in thy cloudy hair,
What sign thou art of a mystery rare!
When out from the years so brown and bare
The life eternal shall blossom—there!
And into its fullness of light and cheer,
All things unveiled in the glory clear,
We shall stand forever without a fear.
Oh, joy that the April days are here,
The holiest days of the whole long year!



Drs. Dow and Straw on their Golden Anniversary as teachers at Wheaton. The splendid Christian faculty of which they are members is a visible assurance that Wheaton still adheres strongly to the principles of its founders.

Graduating class of Wheaton College leaving Blanchard Hall for the chapel exercises on Commencement Day, June 15, 1932. In the early history of Wheaton, small classes were the rule. The class shown, however, is one of the largest ever graduated from the institution.



Half a Century Training Christian Leaders

AT THE seventy-third annual commencement of Wheaton College, the baccalaureate and commencement addresses respectively were delivered by two outstanding representatives of the true Wheaton spirit—Dr. Elsie Storrs Dow and Dr. Darien A. Straw. The occasion was the rounding out for each of fifty years of distinguished teaching service at Wheaton.

Each was associated in the work of Christian education with Presidents Jonathan and Charles Blan-

chard. Each is a splendid example of Wheaton's spiritual heredity in the stalwart Christian leaders and teachers of other days. And each has left an indelible impress upon hundreds of Christian young men and women who have gone forth from Wheaton to bless the world.

Wheaton has always remained steadfast and true to its motto "For Christ and His Kingdom." Established as Illinois Institute in 1853, it was reorganized as Wheaton College in 1860. It has no denominational affiliations and

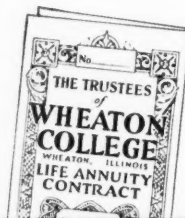
has for years been independent of all outside control. Fully accredited college training is given on a distinctly Christian basis; every effort being put forth to maintain the highest standards of scholarship and Christian faith and life.

Combining with this the beneficial physical development of clean athletics, Wheaton graduates possess a truly well rounded training. In mind, body and spirit they are thus thrice-equipped to bless the world.



WITH the background of God's blessing in the lives and fortunes of her Christian graduates, Wheaton College has moved forward even in times of financial distress. A life Annuity Contract with Wheaton College is therefore a safe investment. It removes from the annuitant's mind the anxiety of the management of his estate; assures a fixed annual income for life; yields in most instances higher returns than other safe investments; and gives the annuitant the happy consciousness that he is already a partner in the work of higher Christian education.

If interested in literature concerning Summer School or the School year, address the Registrar, Box M4, Wheaton College, Wheaton, Illinois.



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Moody Bible Institute Monthly

APRIL, 1933

EDITORIAL NOTES

They hated me without a cause.—John 15:25.

Plutarch describing the vote cast against Aristides, says that as they were writing the names on the sherd, an illiterate fellow gave his sherd to Aristides himself, not knowing who he was, and asked him to write "Aristides" upon it.

The latter was surprised very naturally, and inquired of the man if Aristides had ever done him an injury?

"Not at all," he replied, "I do not even know the man, but I am tired of hearing him everywhere called, 'Aristides the Just.'" Without saying a word, Aristides returned the sherd with his name inscribed upon it.

The story has been brought to mind again by the unearthing of the potsherds which contained these votes 2,400 years ago. They were found in an old well in the ancient market place at Athens, by Professor Homer A. Thompson, of the University of Michigan.

Citizens of Athens at that time were privileged to assemble and vote for the ostracism of any of their number, who might thus be exiled from Greece for ten years.

Since the days of Cain and Abel the unjust have ever hated the just simply because they are just. "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you," charged Peter upon the Jewish multitude in the Temple (Acts 3:14). He "suffered for sins, the just for the unjust, that he might bring us to God" (1 Pet. 3:18).

"If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you" (John 15:19).

"They hated me without a cause."

* * *

We are grateful to our contributors who have made it possible to set before our readers so rich and appropriate a Good

Friday and Easter issue, as the present. One article on the death of Christ advertised last month, has been omitted for lack of space, in order to keep faith with our pledge at Founder's Week Conference of the Moody Bible Institute, to publish reports of at least two of the addresses given there in each of our issues for the ensuing three or four months. Two such addresses appeared last month, and the two chosen for this issue are by Dr. Hugh W. White, of China, and Dean Lew Wade Gosnell, of Philadelphia.

Somehow at this season of the year, our hearts go out with great longing for the Jew. We are interested in him because God is interested, because his judicial blindness to the Messiah is the deepest

calamity of all history, and because his conversion and restoration to God and to the promised land means the greatest blessing to the world.

This explains the editorial that follows on Yom Kippur, which we beg our readers to try to place before their unconverted Jewish friends and neighbors, with a prayer to their Jehovah and ours, that they may see the light and be saved. Such as these will be interested also in the article by Mr. Payne, "Jerusalem Forty Years Ago and Now."

* * *

S. J. Duncan-Clark, a newspaper writer, recently wisely remarked that the puzzle which bewilders us is slow in solving because there are so many specialists and as yet no competent synthesists. Each group thinks its own discoveries and proposals are of major importance, and yet as Mr. Duncan-Clark added, none is significant except in relation to the others and to the whole picture. In other words, the truth does not lie in any fragment, however wonderful or however skillfully explored and described, but becomes apparent only when the fragments are fitted together.

The writer was speaking of worldly affairs, and the fact that there was an inability today to see life steadily because the large had been sacrificed to the part in so many instances. But the principle applies equally to the knowledge of the Bible, the Word of God, and the Christian faith based thereupon. There are many Bible students and teachers who are scholarly about fragments of the Bible. They can specialize about a book, or a chapter, or a verse, or a Hebrew or Greek word, and bring out many things of interest, but when it comes to knowing the Bible as a whole and giving an all round and properly balanced view of the divine revelation, they are sometimes away off. Their interpretations do not fit together, and it is no wonder that they present a bewildering puzzle. Bullingerism is an illustration of this, as Dr. Pantton remarked in the article from the *Dawn* quoted in our February issue. Of Dr. Bullinger himself he spoke only affectionately, for he did a noble work in spreading the fact of the advent, "but his gifts," said Dr. Pantton, "lay in analysis, not in synthesis."

Perhaps we may be permitted to add that, under God, the reason why the Moody Bible Institute has been held together doctrinally these many years, the reason why, as a rule, its thousands of students over the world remain loyal to the "faith delivered once for all to the saints," is because the synthetic study of the Bible is the backbone of its curriculum. The Bible is taught in the Institute in other ways—analysis, exegesis (Greek and Hebrew),

chapter summary, and so on, but beginners are given an opportunity to see the Bible as a whole and every book as a whole, and as seen in its relation to the other books. Happily, its Synthetic Bible Study Course is scheduled in its Correspondence School by means of which thousands of students are being blessed the world around.

We transcribe the following poem which was part of the newspaper article above mentioned, but with apologies to its author for changing a word in the ninth and the tenth lines.

THE INCOMPLETELY SEEN

It is the incompletely seen
That causes us bewilderment;
The meaning of the whole is lost
When on the part our minds are bent.
Bring, then, the fragments, large and small,
Each bit of truth disclosed to man,
Match them with faith and weld with love—
Mayhap we thus will find the plan.
For truth is bigger than we think
The Bible richer than we know,
Each part must fitted be to part
To see its perfect picture grow.

* * *

No more patent example of the truth in the foregoing editorial is needed than what is found at present in the spread of Buchmanism or the Oxford Group Movement. We have been reading the strong and convincing arguments against it by Dr. A. C. Gaebelein now running in *Our Hope*. But when we say "convincing," the question follows, convincing to whom? And the answer is, Only to those who believe the Bible to be the inspired Word of God, and who know its contents and are imbued with its profound and eternal realities.

The cleansing blood of Christ is not emphasized in the Oxford Group Movement, nor the substitutionary work of Christ. "Life changing" takes the place of regeneration; "surrender" the place of faith, and so on. As Dr. Gaebelein says, it is awful! To those who really know the gospel of the Son of God it is shuddering to think of, but to those who do not know that gospel, Dr. Gaebelein, ourselves and others who stand with us, are as those "that mocked." It is to be said of the Buchmanites as we have sometimes said of Christian Scientists, that they may be spiritually-minded, but they are not scripturally intelligent. They may be very near to the kingdom of God, some of them, but to be very near is still to be outside. We are not condemning them, we have no hard things to say of them, in a sense we sympathize with them, we pity them, we pray for them. They are seeking something that true Christians possess, and which true Christians long for them to have, but they are seeking it in a wrong way and a wrong place, and they will not hearken to them who could teach them better.

This is a habit—to be a good listener—that social workers and relief investigators should cultivate. So says an expert, Dr. George K. Pratt, in

A Good Listener a report on "The Mental Hygiene of Unemployment." There is a good deal of sullenness these days, sensitiveness to slight, hopelessness, melancholia, and we may add, erratic social, religious and political fancies. People who do not know God as He has revealed Himself in His Word both written and incarnate, have little to fall back upon for comfort when they have lost the material and sometimes childish satisfaction of what money, much or little, can bring. Give such people a chance to talk it out to you, and relieve their emotional tension is Dr. Pratt's advice, and it is worth heeding. A good listener may be an angel of mercy in such a case, a safety valve for pent up resentment.

However, we are referring to it chiefly, to point out that saints in all ages have found God a Good Listener. Examine the concordance and count the hundreds of times in which the words "hear," "hearken," "consider" and their relatives are used expressive of God's readiness to listen or the desire of His people to have Him do so. "Consider my trouble which I suffer of them that hate me," exclaims David (Ps. 9:13). "Remember, O Lord, what is come upon us: consider, and behold our reproach," mourns Jeremiah (Lam. 5:1). "Put me in remembrance; let us plead together," is the welcoming invitation of our heavenly Father. Oh, what a relief to pour out our hearts to Him, who hath said, "As one whom his mother comforteth, so will I comfort you" (Isa. 66:13).

Do you know this heavenly Comforter, dear reader? Do you often talk to Him, and with Him, when no one else is by? Have you experienced the relief of such an outlet for your emotions?

"O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer!"

"How oft in the conflict, when pressed by the foe,
I have fled to my Refuge, and breathed out my woe!"

* * *

It is a singular alignment in defense of the faith which finds secular newspapers like the *New York Sun* and the *Springfield (Mass.) Republican*, pleading

Hymns for the old hymns against the aspersions cast upon them by **New** choirmasters in some of our **and** modernistic churches. Our own **Old** plea for their retention in our church services is not only on the ground of sentiment, but because in many instances they represent the last battle-line for evangelicalism. The hymns of Cowper, Bernard, Doddridge, Faber, Gerhardt, Newton, Montgomery, Watts, Wesley, and Fanny Crosby, Charlotte Elliott, Frances Havergal, Annie Steele, and many more of the past two centuries, have had constructive, edifying value in the lives of Christians comparable only to contemporaneous preaching in our pulpits. Not alone have these hymns stirred emotion, but they have illuminated the mind and affected the will of the worshiper in the strengthening of his faith as a witness for and a promoter of the gospel to the ends of the earth.

We are not as familiar with the repertoire of the new church hymns as with the old, but those that we know are marked by an absence of the vital truths of Christianity, or a vagueness in their expression, quite in keeping with the liberal theology in vogue. Their poetry may be of a high order, and frequently is, and they may be set to music gratifying to the aesthetic taste, but the younger generation using them will lose something that made their fathers

"Calm in distress, in danger bold."

* * *

A Prayer Band has been formed in Denver composed of about eighty men and women with the object of having one or more interceding each hour of the day and night for revival in the Body of Christ and awakening among the lost. Many of the number are subscribers to the MONTHLY, and we are asked to join with them in prayer, which we are glad to do.

At the same time, a correspondent in Minneapolis writes us about foreign missionaries on furlough, or other available Christian workers, and offers the suggestion that there are millions of people in our Western states needing the gospel as much as any others in the world. He says that during ten summers of work in such communities between his winter's engagements in evangelism, he has seen Sunday Schools started which have developed into churches. He will be glad, he tells us, to help place such servants of the Lord in communities which need them, if they will write him, giving necessary information about themselves and their experience.

We will furnish the address of this correspondent to any who desire it, but cannot assume further responsibility beyond saying that we know the correspondent to be a zealous and consecrated Christian worker.

* * *

It does not seem quite in place for the MONTHLY to be giving advice on the subject of economics, and yet there is a close relationship these days between that subject and the peace of mind and spiritual welfare of all of

Bernard Baruch vs. Demagogues

us. For this reason, we would call renewed attention to the program presented to the Senate Finance Committee last February, by Bernard M. Baruch, of New York and Washington, D. C.

Mr. Baruch is one of our foremost financiers, who served as chairman of the War Industries Boards and advisor to more than one Chief Magistrate of our nation. In addressing the Senate committee he based his entire program on the balancing of the federal budget, rejecting currency inflation proposals, and asserting that Congress was "trifling with disaster" by permitting the treasury deficit to continue to mount. "Inflation," he declared, would "precipitate general starvation," but balance the budget, said he, "and money will flow here from all the world and the people will find the means to earn their daily bread with great rapidity." He said some other things equally practical and to the point as it seemed to us, but especially this,

"Increase the profits of farm crops by decreasing output."

But what we are coming at is this: the ignorance or political selfishness of the Congress in not perceiving and acting upon these primary principles of economic integrity, long, long ago! We are penning these words too early to know or predict what the present Congress may do under the stimulus of the new administration. But it seems to us that the economic suffering wrought by the last Congress, will go down in memory as greater than that of the World War. While thinking of it, there came before us the words of a secular contemporary, that it would be well if the children in our public schools could be taught the arts of the demagogue. Without that knowledge, the voters are always being led astray, and with it we might save millions of dollars annually, as well as "three-quarters of the fool legislation that bedevils the land."

But perhaps the secular editor did not consider that fallen human nature has been always the same. Recently we were making a renewed study of the Old Testament prophets, Amos, Hosea, Joel, Isaiah, Jeremiah—these men of God were thundering at the demagogues of their day. They charged their princes with being companions of thieves and their judges as loving gifts and following after rewards. But little good apparently did it do. Judgments fell upon the nation because of these things, but they continued still, until at length the nation ceased to be.

Is history to repeat itself? Read the warning of Mr. Beck that follows.

* * *

Hon. James M. Beck, Congressman from Pennsylvania, and formerly Solicitor-General of the United States, has the reputation of being the fore-

James M. Beck's Warning most of our constitutional lawyers. Hence it behooves all good citizens to heed the following utterances in his Lincoln's birthday speech:

"Today, 157 years after the Declaration of Independence, popular government all over the world seems to be in more serious danger than at any time since Jefferson proclaimed the 'reddening morn' of democracy."

"At no time within the memory of living man has Lincoln's ideal of government 'of and by and for the people' been more openly denied and flouted."

We sometimes flatter ourselves that the United States of America has completely and finally solved the great problem of human government, but how far from it we are! As a matter of fact, all history proves that fallen man cannot govern himself, much less govern others. How heart-felt therefore should be our cry for the Divine Governor to appear, and how imperative it is that by faith we should be prepared to meet Him when He comes!

O preachers, improve these days! Show men their sins! Call aloud for repentance! "Preach the word, be instant in season, out of season; rebuke, exhort, with all longsuffering and doctrine." "Do the work of an evangelist, make full proof of thy ministry." By all means save some. "Men heed thee, love thee, praise thee not, The Master praises—what are men?"

Moody Bible Institute Monthly

Yom Kippur, the Sabbath of Sabbaths

Editorial

THIS editorial reserved for our Good Friday issue, was inspired by the report of an address of a distinguished Jewish rabbi, which appeared in a Chicago newspaper last October, on the day following the Day of Atonement as now kept by the millions of Jews throughout the world.

"The observance of Yom Kippur, our Sabbath of Sabbaths," said the rabbi, "reveals not only our understanding of the nature of sin, but also of repentance and atonement."

And what was, or is, his understanding of the nature of sin? "The ratio between what one now is and what one might have been," was the answer he gave. "This ratio," said he, "between what one might have been, could have been, and therefore should have been, is the clew to the understanding of the whole Jewish concept of sin." A greater Jew once put it thus, "Sin is the transgression of the law" (I John 3:4), by which he meant of course, the law of God written on the tables of stone and also on the fleshly tablets of our hearts.

The rabbi then characterized as "barbarous" the ceremonies of the Day of Atonement found in the book of Leviticus. The report made him say, "No Jews can be found today who would undertake such observances as outlined in Leviticus relating to the Day of Atonement. On the other hand, Jewish thought on Yom Kippur now centers in repentance which leads to atonement."

I

Let us look at "barbarous." Does it characterize Moses, the most illustrious name in all Jewry? Did not he prescribe those laws in Leviticus, and was not he the human executioner of the penalties for their non-observance? Was Moses after all, a barbarian, only one remove from the savage state?

Let us pass over Joshua, Samuel and David, and ask the same about Solomon. In five hundred years the savagery of the nation might have become somewhat re-

fined, yet Solomon, at the dedication of the Temple, presents unto Jehovah peace offerings of two and twenty thousand sheep (I Kings 8:63). Barbarian he may have been, but nevertheless his "wisdom excelled the wisdom of all the children of the east and all the wisdom of Egypt" (I Kings 5:30).

Another five hundred years and we are in post-captivity times, and lo and behold, the Jews are doing the same thing, as indicated by the prophet Malachi. Still barbarous?

One more parenthesis of centuries, and in the time of the Messiah, Jesus, the priests and Levites are busy as ever offering the same sacrifices. Nor does Jesus rebuke them for the practice, but only for the hollowness and hypocrisy in which it is performed. Was Jesus also a barbarian?

We may go further. If after Christ's death and resurrection, the Romans had not destroyed Jerusalem and the Temple and scattered the Jews to the four winds, still would they be offering the same sacrifices if they had not accepted Him who is their antitype.

The Chicago rabbi might well have asked his auditors to consider these things, and inquire if there were not something other than savagery back of Leviticus. And also whether after all, those ordinances did not point forward, as the New Testament declares they did, to Him who is the Lamb slain from the foundation of the world (Rev. 13:8), and who, when He came into the world said, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hadst had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God" (Heb. 10:5-7).

II

The rabbi said, "Jewish thought on Yom Kippur now centers in repentance which leads to atonement. Repentance does not mean the wiping out of sin. The Jew arms himself spiritually against the future repetition of the thing for which he repents."

How true it is that "repentance does not mean the wiping out of sin." The wailing wall at Jerusalem ceaselessly evidences that. The Ethiopian cannot "change his skin, or the leopard his spots" (Jer. 13:23).

What then does the rabbi mean when he speaks of a "repentance which leads to atonement"? How does it lead there, and what is the atonement to which it leads? Is it not futile to say that any man, Jew or Gentile, can arm himself spiritually "against the future repetition of the thing for which he repents"? How arm himself?

And suppose he did so? Suppose he so thoroughly repented of past sin as never again to commit it, what about atonement for the sin thus repented of? Oh, the terrifying ramifications of that word!

The rabbi explains, on the supposition that he is accurately reported, that "in Jewish thought atonement means at-onement with one's better self, with his neighbor and fellow men, and with God. This at-onement with God and moral law is impossible until atonement is found with neighbor and fellow men." How absolutely contrary to truth and fact is that statement! How can the periphery be right if the center be wrong? How can one be in tune with his neighbor while discordant with his Creator? And how may he become accordant with Him? Or, as Job put it to Bildad, how may a man be just with God?

Oh, that this Chicago rabbi and the great race he represents, might come to see the answer to Job's question in the Jesus whom they still despise and reject. Oh, that they might behold Him as the key to Leviticus, the substance of which it is the shadow. Oh, that they might recognize Him as the antitype of the victim to which the sins of Israel were transferred on the Day of Atonement, and that "through this man is preached unto you the forgiveness of sins," and that "by him all that believe are justified from all things from which ye could not be justified by the law of Moses" (Acts 13:38, 39).

The Silent Sufferer

By Rev. Herbert Lockyer, Bradford, England

THE fifty-third of Isaiah is the most impressive record of the sufferings of Christ the Bible contains. Every verse supplies some fresh glimpse of the crucified, yet the vision was given to the prophet seven hundred years before Christ was born. There is nothing more helpful to faith than to go to our knees and read this chapter slowly, praying as we read for the Spirit-inspired Calvary vision. It is only thus that we can enter into the meaning of the death of Him

who was smitten of God and afflicted.

Let us look at the seventh verse, which Philip found the Eunuch reading (Acts 8) and from which he preached Christ so effectively as to win the noble African to the Saviour. It offers two blessed aspects of the vicarious sufferings of Him who was wounded for our transgressions, and bruised for our iniquities.

1. The Surrender of Self—"He was led as a lamb to the slaughter."
2. The Silence of Self—"As a sheep

before her shearers is dumb, so he openeth not his mouth."

Such divisions indicate two phases of the self-life hard to conquer, self-resistance, and self-defense. Reverently, let us examine this verse from the Old Testament Calvary-prophet.

I. Led As a Lamb—The Surrender of Self

The nine words of this phrase are like a string of priceless rubies, and offer a rich

triad of truth regarding the death of our Lord.

1. *His death was voluntary*—"He was brought" (or led).

Jesus was not forced to His cross. He was not taken there against His will. He was led! He was oppressed, and afflicted! Such language implies the voluntary acceptance of the cross. "He let Himself be afflicted." What amazing grace! He had the power to lay down His life, and take it up again; and He did both. O truth sublime! Jesus was not driven to Calvary, but drawn to it by love to God and His passion to save a world of sinners lost and ruined by the fall.

2. *His death was vicarious*—"As a lamb."

Doubtless the prophet had in mind the paschal lamb, offered up instead of the sinful Israelites, when, by laying his hand upon the head of the unblemished lamb, a double transfer took place. First the forgiveness of God was assured through the holy lamb, offered and slain, and then the sin of the offerer was removed as he confessed his guilt over the head of the victim.

The knife Abraham meant to plunge into the heart of Isaac, ultimately slew the ram caught in the thicket. The ram died for Isaac; and God's Ram died for me. And is it not strange that this phrase forms the central part of the chapter? Surely it is the central truth of the gospel! We are redeemed by the precious blood of God's holy Lamb.

3. *His death was vicious*—"To the slaughter."

Slaughter! A cruel word, suggesting the brutality of the death of God's innocent, holy Lamb. Every lamb slain in Israel's day died in a humane way, affording the least pain for the innocent animal. But who can measure the shame, indignities, and the brutal assaults heaped upon God's Lamb? There was no consideration for His feelings. No wonder nature surrounded the cross with a robe of darkness, thus covering up the viciousness of men as seen in the form of the world's Redeemer!

II. Silent as a Sheep—The Silence of Self

This part of the verse describes the greatest heroism ever witnessed by the eyes of men. The suffering of innocence is ever nobler than the deserved suffering of guilt. Because of who and what He was, the pang of suffering penetrated the heart of Jesus, yet He held His peace.

Let us glean three further truths regarding His work on behalf of unworthy sinners.

1. *His identification*—"As a sheep."

Jesus is often called the Shepherd, but this is the only time He is named a sheep. And He is both, just as He is priest, and sacrifice; God and man. Doubtless there is some connection with the "sheep" of verse six, the straying sheep. Being made in the likeness of sinful flesh, He appears to die as a sheep. At His baptism He identified Himself with our fallen race, and the climax of this identification was at the cross, where in some mysterious way He gathered up our sin and made it His own. He was made sin for us! He was numbered with the transgressors! Isaiah tells us that Jesus made His grave with the wicked, and with the

rich in His death, or "deaths," as the margin quotes it. Deaths! Yes, He died the deaths of all! He tasted death for every man. What a bitter draught it must have been!

2. *His humiliation*—"Before her shearers is dumb."

It is an affecting scene to watch a sheep shorn of its beautiful wool. One always feels a cold shudder as they watch a newly shorn sheep skipping over the field. And as shearers have one aim, namely that of stripping the sheep of their natural covering, may we not detect in the figure used by Isaiah a reference to the deep humiliation of the Saviour?

Jesus came before His shearers who stripped Him of His wool, gambling for the possession of such. "They parted my garments among them; and for my vesture they cast lots." His foes might have had the decency to leave Him His clothes, but no, He died naked, and exposed to the cold, as well as to shame. Yes, and His nakedness was a type of the sinner's wretchedness, who "naked, comes to Him for dress." Sheep give their wool that others might be covered. The garments we presently wear represent the surrender a multitude of sheep were forced to make. And so the humiliation, shame and stripping of the Saviour provide the warm, eternal robe of righteousness and salvation, for all mankind.

3. *His self-abnegation*—"He openeth not his mouth."

This brings us to the glorious victory of Christ over His anguish and shame. If you watch a sheep being shorn or slain you will find that it submits most silently. Three times over Isaiah tells us that Jesus was silent. Twice we read, "He openeth not his mouth"; once, that He was "dumb." And such fits in with the three occasions the Saviour was silent when facing His enemies.

Before the Jewish rulers Jesus held His peace. Facing Pilate He answered nothing, and when before Herod, He made no reply.

He could have loudly protested His innocence. One breath from Him would have slain all those who clamored for His blood, even as they were stricken to the ground at the sight of Him at Gethsemane. But by His attitude our blessed Lord not only manifested the surrender of self, in that He allowed cruel men to lead Him out to His death, but also the silence of self, in that He never uttered one word in His defense although He knew that He was hated without a cause.

And the reason He suffered in silence was because He knew that Calvary was the will of God for Him. Although His death was not deserved, it was decreed. It pleased the Lord to bruise Him! The Psalmist answers this mystery in the words—"I was dumb, I opened not my mouth; because thou didst it."

What death to self-defense! Here, then, are two avenues of victory if we care to follow our smitten, silent Lord. Are we willing to be

Led as Lambs

A lamb is a young sheep; and because Jesus died at the early age of thirty-three, He claims all the powers of youth. A lamb is the emblem of innocence, activity and freshness. May God give us grace

to lead our lambs to the altar, even as Abraham lead Isaac! There is another application, however, of this phrase. Often we render a good deal of forced work in our service for the Lord, and act under compulsion. Our Christian life and work is a treadmill existence. We lack the lamb-like character of submission, willing surrender, as well as purity. We shrink from the slaughter! We save ourselves! We are not willing to be "accounted as sheep for the slaughter," as Paul puts it. O for grace to die to our own will and way, and to be led as lambs!

Silent as Sheep

Peter tells us that in His silence Jesus left us an example to follow. Although reviled, He reviled not again; and when He suffered He threatened not. But do we follow His steps in such silent submission? How do we act when we come before our shearers? Are we silent or assertive; dumb or defensive? When we are shorn of our reputation, position, place or office, how do we act? Do we raise our voice in defense, and stoutly contend for our rights, giving our shearers a piece of our mind? The Calvary way is—*silence*! "But, O Lord, it is a hard and difficult road for our feet to travel! We like to protest our innocence." And the only answer to our cry is, that He was innocent, He had no right to die. His death was the greatest blunder ever made, yet He allowed it, passing out to the cruel, unjust, judgment and bitterness of the cross—*silent*! We love to fight, argue, and claim our rights, and show people that we are not to be sat on. *Jesus held His peace!*

Yes, and when it comes to the slaughter of our ambitions, and to the shearing of many dear things in life, it may be hard to accept such as part of God's will. Yet as we walk the blood-red way, it is wonderful to see Him justifying our surrender and silence. And how many there are who are dumb, opening not their mouth amid the mysterious dealings of God! All honor to these silent sufferers! Have you met many of them on life's journey? Mothers, heavily laden with the care of home, yet never murmuring. Pain-stricken, diseased and lonely souls who never complain or rebel. Noble hearts, who although misjudged and treated adversely, suffer in silence, drinking deeply of the spirit of the Silent Sufferer of Calvary. May we all be found in such august company!

YOKEFELLOWS

Along the quiet village street

Two oxen came with heavy load,
And, as their driver paused to greet
A friend, one, weary, sank upon the road;
The other patient stood and bore the yoke.
Now doubly weighted with his partner's
fall.

Wondering, I saw, and light upon me broke.
O Lord, it is Thy yoke I bear,
The strength to bear it comes from Thee.
If Thou wilt stoop to draw with me
Earth's heavy loads, and all my burden
share,

O grant that I may ne'er again despair,
And, by my faltering added burden be!

Agnes Gregorie

Moody Bible Institute Monthly

The Blood Atonement

A Sermon Preached before the Abingdon Presbytery of the Southern Presbyterian Church, by Evangelist George H. Gilmer, Draper, Va.

BELIEF in blood atonement is practically universal. Every nation or

race has believed in it at some time in its history. The most common form has been the sacrifice of animals, which was practiced not only by the Jews but by Gentile nations as well. The latter carried the idea so far as to sacrifice human beings, oftentimes their own children, to appease the wrath of the deity. It was this practice, with which the prophet was familiar, that caused Micah to ask: "Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" Nations as enlightened as the Greeks and Romans shortly before the Christian era resorted to human sacrifices to conciliate their gods.

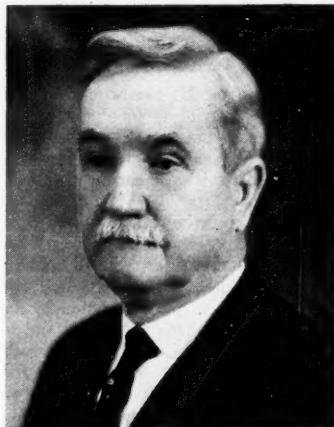
Whence Came It?

Where did this idea of a blood atonement come from? How did man get hold of it? Is it his own invention? Questions like these have always puzzled the non-Christian historian, and he has invented many foolish theories to account for it. The answer however is plain. When our first parents sinned God told them of a Saviour who should redeem them, told them the story of the cross as it was to be. He told them of that covenant He had made with His Son, by the terms of which the Son was to become a man, was to keep the law that they had failed to keep, and then to shed His blood as an atonement for the broken law. In order that this might be kept constantly in the minds of the people He instituted a ritual of blood sacrifices which the people were to observe until the Saviour should come.

Thus blood sacrifices were first offered by Adam and Eve. This is hinted at in the third of Genesis, where we are told that the Lord God made them coats of skins. These skins were evidently taken from animals slain in sacrifice, as no animals were permitted to be slain for food prior to the flood. But if I am mistaken in this inference and blood sacrifices were not offered by our first parents, they certainly were offered by their son Abel, for we are told that Abel offered "of the firstlings of his flock." And God was well pleased with Abel's sacrifice because it showed his faith in the blood atonement. Cain on the other hand, taking the position of the modernist of the present day, and not having faith in the blood atonement, made an offering to the Lord "of the fruit of the ground," which God rejected, showing, as the text tells us, that "without shedding of blood is no remission."

Thus this idea of blood sacrifices was given by God to our first parents, and handed down from generation to generation, and nation to nation—being in many cases horribly abused even to the offering of human sacrifices and is practically universal.

Without shedding of blood is no remission.—Hebrews 9:22



George H. Gilmer

Extremists on Two Sides

Now just as you find men occupying extreme positions on almost all important subjects, so there are men occupying extreme positions on this. The heathen have lost sight entirely of the great antitype of all blood sacrifices, the eternal Son of God who offered up Himself once for all a sacrifice to satisfy divine justice and reconcile us to God, but have been so burdened with guilt and so impressed with the necessity of a blood sacrifice of some kind, that they have gone to the horrible extreme of sacrificing their own children for their transgressions, of offering the fruit of the body for the sin of the soul.

It is not my purpose to deal with their case today, sad as it is, but with the sadder case of those in Christian lands who have gone to the opposite extreme and denied the necessity of a blood atonement altogether. The text declares that "without shedding of blood is no remission," but these in defiance of the text declare that there is remission without the shedding of blood. Let us consider their positions.

I. The Case of the Moralist

The first is that of the moralist. He takes the position that every man shall be judged according to his works, which is true in a certain sense, namely, that every man who is lost will receive a degree of punishment apportioned to his degree of guilt, and every sinner who is saved will receive a degree of reward apportioned to his fidelity in serving Christ. But the position of the moralist breaks down when it comes to a question of salvation or no salvation. That question depends upon the acceptance or the rejection of the blood atonement: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the

wrath of God abideth on him."

Hear, O moralist, for your soul's sake. If you reject Christ it matters not how moral you may be, you must remain dead in sin, forever separated from God. You may scorn the low and mean things of men. You may abominate the filth in which the scum and offscouring of the world delight to revel. No lie, no profane swearing, no malicious slander may pass your lips. No theft, or murder, no sensual indulgence, may ever have left its dark stain upon your soul. And yet I charge you in the name of the Most High God with being a sinner like all the rest of us. I declare to you upon the authority of God's Word that "there is not a just man upon the earth that doeth good and sinneth not," that, "there is none righteous, no not one," that all have sinned, Jew and Gentile, and "without shedding of blood is no remission."

A Fatal Mistake

Here is the fatal mistake the moralist makes. He compares his life with the life of some weak Christian, and says: "Am I not better than this man? He does things that I, who make no profession of religion, would scorn to do. Will God pass over him and punish me?" Yes, He will, because of the blood, that figuratively is sprinkled on his soul, and marks him as one of God's children to be passed over.

And allow me to say further to the moralist, that notwithstanding his boasted morality and his upright, correct life, he is guilty of the sin of all sins in the sight of God, namely, *unbelief*. Christ said to the moralist Nicodemus: "He that believeth not is condemned already." Will you ask why he is condemned already? Here is Christ's answer: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Unbelief is the sin for which there is no pardon, and the moralist is guilty of it. So I plead with him to come under the cleansing power of the blood by repentance and faith.

II. The Case of the Unitarian

The second group whose position we shall consider today is the Unitarian. And I mean by Unitarian not the Church alone that goes by that name, but all who accept the Unitarian position. They may all be classed together as one in their denial of the blood atonement.

This group goes one step beyond the moralist. The moralist rejects Christ altogether, scorns to be called by His name. The Unitarian accepts Him in his own way, and is called a Christian. But he denies the fundamental doctrine of the Christian faith, that Christ dies as an atonement for our sins.

He claims that Christ died only as an example of patient suffering, as a martyr

to attest the truth of His teaching, and that He rose again to set before us the hope of a resurrection. All of which things are true, but not the whole truth. They are not the most precious part of the truth. Christ died because "without shedding of blood is no remission." His death is an atonement for our sins. If the Bible does not teach this it is difficult to say what it does teach. Deny the doctrine of the blood atonement and what meaning shall we give to those sacrifices that constitute so large a part of the history of God's chosen people?

A Concatenation of Scripture

Again, let him who denies the doctrine of the blood atonement explain the meaning of such passages as these:

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all For the transgression of my people was he stricken And he bare the sin of many."

"For this is my blood of the new testament which is shed for many for the remission of sins."

"Who was delivered for our offenses, and raised again for our justification."

"In whom we have redemption through his blood, even the forgiveness of sins."

"Who his own self bare our sins in his own body on the tree."

"The blood of Jesus Christ his Son cleanseth us from all sin."

"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"Unto him that loved us, and washed us from our sins in his own blood."

If these and scores of similar passages do not teach a blood atonement, what do they mean? Let the Unitarian answer that question.

Why Forsaken?

Once more, if, as the Unitarian claims, Christ died only as an example of patient suffering, and as a martyr to attest the truth of His teaching, why did God forsake Him in the hour of His death? Why was that heart rending cry, "My God, my God, why hast thou forsaken me?" Is one dying as an example of patient suffering an object to be forsaken by a just and merciful God? If the Unitarian view of the death of Christ is correct, would not God have ministered to Him and have comforted Him in that awful hour rather than to forsake Him? No, no, my hearer, this theory cannot stand. God forsook His Son because in a true and real sense He was bearing our sins, shedding His blood for their remission.

Hear the Son Himself as He seeks to impress this vital truth upon the hearts of men that He may save them: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

III. The Case of the Rationalist

The third and last group denying the necessity of a blood atonement, whose position we shall consider, is the rationalist, usually a scoffer. He says that this doctrine supposes a price to be paid for man's

redemption, while the Bible represents it as free, thus it involves a contradiction. But like all the contradictions the rationalist sees in the Bible, it vanishes on examination. Certainly the doctrine of the blood atonement supposes a price to be paid for man's salvation, and certainly the Bible represents it as free. But free to whom? Why to the persons redeemed of course, to you and to me. It is not free to God and to Christ. It cost God the death of His only begotten and well beloved Son. It cost the Son suffering so keen, agony so intense, that the sun darkened, and the earth rocked and reeled and was rent and torn in the presence of it.

Does It Encourage Sin?

A second objection the rationalist brings against this doctrine is equally absurd and futile. He says that if men are taught that all their sins are fully atoned for by the blood of Christ it will encourage them to sin.

Now this objection has been anticipated in the Bible and is so well answered there that I need only refer you to the sixth chapter of Romans. Paul has just proved the great doctrine of justification by faith in the atonement made by Christ, and then anticipating this objection by the rationalist, he asks, "What shall we say then? Shall we continue in sin, that grace may abound?" He answers his own question, "God forbid. How shall we that are dead to sin, live any longer therein?" A sinner cannot accept Christ as his Saviour without turning from sin, which is repentance—without becoming dead to sin—and if dead to it how can he live any longer in it?

The blood atonement delivers from the guilt of sin in order that a holy God may dwell in the sinner through the Spirit and deliver him from the power of sin. All history shows that the more firmly men and women have believed in the doctrine of the blood atonement the purer and better their lives have been. This in itself is a complete answer to the objection of the rationalist.

Is God Revengeful?

But his unwillingness to accept this doctrine prompts him to bring in a third objection. He says the doctrine represents God as revengeful, rather than kind and loving and merciful. It represents Him as thirsting for blood, as not being satisfied unless somebody is made to suffer for sin. Why not forgive man without any atonement? A sufficient answer is that God is just, as well as merciful. If He were not just He would cease to be God. Justice is one of His essential attributes. The law which says that "the wages of sin is death—the soul that sinneth it shall die," is as eternal as God Himself. God can no more violate that law than He can lie or do any other moral wrong.

God is merciful, but you must let Him exercise His mercy in His own way. Let the rationalist accept the atonement and he will have abundant reason to know and to feel that God is merciful. Let him reject it, and he puts himself outside the pale of God's mercy. By his own act he cuts himself off forever from the infinite love of God which moved Him to provide a blood atonement through the death of His only begotten and well beloved Son.

Is God Unjust?

One more objection the rationalist brings against this great and precious doctrine. He says it is unjust for the innocent to suffer for the guilty, the just for the unjust. But the objection loses force when it is remembered that Christ entered upon His sufferings willingly. He said of His life: "No man taketh it from me; I lay it down of myself." He entered into a covenant with God, willingly agreeing to shed His blood for the remission of our sins. And instead of the spectacle of the innocent Son of God hanging upon the cross expiating the sins of the world being a revolting one as the rationalist claims it is, it is the sublimest exhibition of noble, self-sacrificing love ever conceived of in the wildest imaginations of men.

As Dr. Thornwell has well said: "All heaven stands uncovered before the cross on which the Son of God, holy and harmless and undefiled, bore the sins of men."

Oh, moralist, Unitarian, rationalist, bow down before this cross. Give these symbols their true significance, and acknowledge that "without shedding of blood is no remission," and all will be well with your soul.

HOW GREAT MEN USED LEISURE

Mendel raised sweet peas in the little time unclaimed by his monastic duties, and by study of their variations discovered the laws which control heredity in plants and animals. Priestley, who was a dissenting clergyman, tried chemical experiments in his small leisure and discovered oxygen. A Liverpool longshoreman in his off-hours gained distinction as a microscopist. A. Lawrence Rotch devoted his leisure to flying kites which carried recording instruments, and presently knew more than any one else in his generation about conditions in the upper air. Bentley in Vermont gained an international reputation by disclosing in photomicrographs the intricate structure and amazingly varied beauty of snowflakes.

These are, of course, exceptional cases, but next to unemployment the most pressing question is: What are we going to do with our increasing leisure? Waste it or use it to our highest personal development? —*New York Times.*

THE CURSE OF INVENTIONS

The ruination of mankind on a greater scale than ever before was possible, has been accomplished by the automobile, the radio, the airplane, and the motion picture. Man's greatest inventions are his greatest destroyers. Such extraordinary facilities for speed and pleasure lusts, contrary to divine intent for man, must necessarily, in a world out of moral balance, be indulged "excessively" and hurtfully as we see the case today. It is only idle and self-deceiving to say, "If only these things were used right," for we have to do with what their actual use is, and ever must be, in this fallen world, deceived by sin, and led on of the Devil. We must also answer to God individually for following the current, or participating in the spirit of this God-forgetting impiety, vicious recklessness, and appalling demoralization in general.—*Crystal Truth Library, Harrisburg, Pa.*

The Poets Chime the Easter Bells

He Lives Again!

By Jennie Lawson, Jamestown, N. Y.

The hours have passed to twilight gloom,
Our Lord is laid in Joseph's tomb.
How sad and hopeless seems the hour,
How dark the night, like Satan's power.

The soldiers watch the garden tomb,
Outside is silence, midnight gloom.
The door, fast closed by Pilate's seals,
Our Saviour's form within conceals.

The days pass by, then comes the hour
When death is conquered by His power.
The grave gives up its seeming gain,
And He steps forth in power to reign.

His own go forth and troubles loom,
When lo, they find the empty tomb!
Majestic angels then proclaim
The wondrous truth, "He lives again!"

Oh, sing His praise, the news proclaim,
He burst the tomb, He lives again!
Sound forth His praise, the story tell,
He lives, our Lord, Immanuel!

When Tears Are Wiped Away

By Beulah May Bowden, Broadhead, Wis.

The night was black. No ray of hope could pierce the awful gloom
Enshrouding those disciples' hearts; their Lord was in the tomb.

The morn was bright and fair; the shadows all had fled away
From Mary's happy heart. Her Lord had vanquished death that day.

Earth's Saturday and darkest night it is. We weep and mourn
The loss of those whom from our arms the ruthless grave hath torn.

Rejoice! for soon shall break in splendor God's eternal day,
The resurrection day, when He shall wipe all tears away!

Lift Up Your Heads!

By Florence A. Wilson, Clinton, Iowa

Lift up your heads, ye gates of earth,
Enlarge, ye doors of light,
The King of Glory shall come in
With majesty and might.

Lift up your heads, ye gates of heaven,
The bars of tombs unclose;
For sin and death were conquered when
The King of Glory rose.

Lift up your head, O cross of love,
That solved death's mystery,
And brought us life's assuring hope
Of immortality.

The Joy Beyond

By Janie M. J. Stokely, Newport, Tenn.

Often when I drive along the highway,
I catch a glimpse of a small lonely plot,
All tangled with untrampled weeds, and I
Sense the existence of a sacred spot.

A row of cedar trees stands silent guard
Over the leaning tombstones, worn dull gray
And rather thin, with the unending years,
Grim reminders of life's brief holiday.

O shrinking soul, dread not the way,
There is a joy I know beyond the tomb;
And it is just a short and peaceful sleep—
The grave is not a prison-place of gloom.

Because there was once a Saviour born,
Who died—but arose on Easter morn.

What the Bible Says About

The Blood of Jesus

By Rev. W. N. Murray, Brewton, Ala.

I. Forgiveness of Sin through the Blood of Jesus.

Romans 5:8—"But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."

John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Romans 5:6—"For when we were yet without strength, in due time Christ died for the ungodly."

II Corinthians 5:21—"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Ephesians 1:7—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

I John 1:7—"The blood of Jesus Christ his Son cleanseth us from all sin."

Colossians 1:20—"And, having made peace through the blood of his cross."

Romans 3:24—"Being justified freely by his grace through the redemption that is in Christ Jesus."

I Peter 1:18, 19—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

II. How Our Sins Are Taken Away by the Blood of Jesus.

John 1:29—"Behold the Lamb of God, which taketh away the sin of the world."

Colossians 1:20—"Having made peace through the blood of the cross."

Psalms 103:12—"As far as the east is from the west, so far hath he removed our transgressions from us."

John 3:16—"Whosoever believeth in him should not perish, but have everlasting life."

I Corinthians 2:2—"For I determined not to know any thing among you, save Jesus Christ, and him crucified."

III. The Blood of Jesus Christ, Not Conviction of Sin, the Foundation of Our Peace and Joy.

John 19:30—"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

I Corinthians 3:11—"For other foundation can no man lay than that is laid, which is Jesus Christ."

I Peter 2:24—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

IV. Salvation through the Blood of Jesus, the Gift of God.

Ephesians 2:8—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

John 3:16—"For God so loved the world,

that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Romans 8:32—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

V. The Blood of Jesus Our Only Ground of Peace with God.

John 6:29—"Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

Jude 20—"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."

Ephesians 1:7—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

John 1:12—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Exodus 12:13—"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you."

Ephesians 2:14, 17—"For he is our peace, who hath made both one. . . . And came and preached peace to you which were afar off, and to them that were nigh."

Colossians 1:28—"That we may present every man perfect in Christ Jesus."

Ephesians 1:13—"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."

I John 1:7—"The blood of Jesus Christ his Son cleanseth us from all sin."

VI. Faith in the Blood of Jesus Christ Essential to Salvation.

Psalms 13:5—"But I have trusted in thy mercy; my heart shall rejoice in thy salvation."

John 17:3—"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Ephesians 2:8—"By grace are ye saved through faith."

I Corinthians 15:1, 2—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

Romans 5:1—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

VII. The Blood of Jesus the Believer's Entrance to Life and Peace.

Ephesians 3:16-19—"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and

height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

I Timothy 1:15—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

Romans 1:16—"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

VIII. Faith in the Blood of Jesus the Starting Point of Holiness.

Titus 3:5-7—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Galatians 2:16—"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Galatians 2:20—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Colossians 3:5—"Mortify therefore your members which are upon the earth."

Hebrews 10:19—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

I John 2:1—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

John 16:23, 24—"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. . . . Ask, and ye shall receive, that your joy may be full."

IX. The Blood of Jesus the Essence of the Gospel.

Romans 1:1, 3—"The gospel of God, . . . concerning his Son Jesus Christ our Lord."

I Peter 1:19—"But with the precious blood of Christ, as of a lamb without blemish and without spot."

I Peter 3:18—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Acts 20:24—"That I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

I Corinthians 15:3, 4—"Christ died for our sins according to the scriptures; and he was buried, and that he rose again the third day according to the scriptures."

Matthew 11:28—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

I Corinthians 2:2—"For I determined not to know anything among you, save Jesus Christ, and him crucified."

I Timothy 1:14—"And the grace of the Lord was exceeding abundant with faith and love which is in Christ Jesus."

Colossians 3:16—"Let the love of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Ephesians 2:13, 14—"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

Ephesians 1:7—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Romans 3:24, 25—"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in

his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Romans 5:1, 2—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Colossians 1:20—"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth, or things in heaven."

Who Guarded the Tomb of Jesus?

Our readers may recall an interesting and well-argued contribution on this question in our March issue of last year. Its author was Mr. R. H. Young, of Florida, who took the ground that the guard was composed not of Roman soldiers as commonly supposed, but of Jewish Temple officers.

The idea was not absolutely original with Mr. Young, as Langé tells us it was held by Grotius, the Dutch theologian of the seventeenth century, but nevertheless, it was new to many of our readers, one of whom asked us for our personal opinion. This opinion was contrary to that of Mr. Young, but before expressing it, we sought advice from others, among them, the Hebrew Christian scholar, Max I. Reich, whose communication is so modestly informing that we herewith spread it before our readers.—Editors

THE paper by R. H. Young in the March (1932) issue of the MONTHLY on the above question, is exceedingly interesting. However, I am not entirely convinced so far of the correctness of his conclusion. The facts appear to be these:

(1) There were regular watchmen in the Temple, Levites, whose business it was to guard the sanctity of the courts by day and by night, keeping out the ceremonially unclean. These Levites were under the command of "the captain of the temple" (see Acts 4). At night, so Edersheim tells us, they were allocated to twenty-four stations. Each guard consisted of ten men. It was dangerous for them to be found sleeping at their post. If so, they were not only beaten, but risked the loss of their garments. It is exceedingly unlikely that these Levites would be called upon to watch a tomb. Especially difficult is it to believe that they were appointed to seal the tomb on the holy Sabbath. The sealing was done by stretching ropes across the stone which closed up the entrance and then sealing the ropes to the wall. This would be work no pious Jew would engage in on the Sabbath, particularly if he was a Levite on Temple duty.

(2) The high priests at the time of the Gospel records were the appointees of Cæsar and not always *persona grata* with the Jews. For this reason, as for others besides, a Roman guard was stationed in the tower of Antonio, close to the northwest side of the Temple area. This band of soldiers served as a guard of honor to

the high priest when on official business with the procurator. It also helped to maintain order at the feasts when riots were easily started, just as British soldiers do today among the rival sectaries in the church of the Holy Sepulchre in Jerusalem, where feeling always runs high.

(3) To this watch Pilate evidently referred "the chief priests and pharisees" when they desired him to secure the body of Jesus till the third day. The translation, "Ye have a watch," is now generally discarded as inadmissible. Pilate's reply was sharp and peremptory: *ἔχετε κούστωδιαν*—"Ye shall have a watch."

So Luther and many other authorities translate. The *Acta Pilata* actually speaks of a whole cohort of soldiers as guarding the tomb! This may be an exaggeration, but at least shows who were then understood to have been the guardians of the tomb.

That Rome should have permitted the Jews at that time to maintain a trained army of their own, however small, is an idea difficult to accept.

MAX I. REICH

It is only fair to our readers and to Mr. Young to say, that another Hebrew Christian scholar also inquired of, Rev. Solomon Birnbaum, writes:

"I agree with the author's (R. H. Young) opinion as to

who guarded the tomb only in so far as to say, that the Temple guard was not composed of regular Roman soldiers. But they may not have been, except the officers, Jews at all. They were more likely the counterparts of the Gibeonites, the hewers of wood and the drawers of water, non-Jews who were employed in the menial services of the Temple and who could be sent out for the Sabbath day to guard the tomb—the regular *Shabbes-Goy*. These Gentiles were called in by the Jews to light the fires on the Sabbath day or do other things that the Jew may not do on that day. Had these been Jews, partisans of the priests, there would have been no need of giving large money."



A Typical Rolling Stone That Closed the Entrance to a Tomb in Palestine

On the Way to Emmaus

By Roma Terry, Norfolk, Va.

It was long ago in the holy clime
Of ancient Palestine, and at the time
The Star of the Root of David rose bright
And mortals thought to extinguish His light,
It was then, we are told, that two men trode
With halting step the old Emmaus Road,
And held low intercourse.

The day was done,
For low in the west descended the sun.
It paused on a hill top, gathering light,
Radiant, adorned for its quest of the night.
Spring carolled in her glee. And in the air
The birds picked up the tune, and everywhere
Smiled nature rapturously, heedless of hearts
That ached with sorrow, open wide to darts
Of doubt flung forth from Lucifer's ramparts.

The sun were fair if darkened evermore,
So keen their grief for every joy before.
"All is passed," mused Cleopas. "Our cherished
Dreams and all we hoped of Him who perished.
We trode with Him upon this very road;
Once under yonder tree rested our Lord.
Methinks I hear His speech with me and thee,
'O ye of weary heart, come unto me.'"

"Recall His words His comrades have passed on.
They say His beauty in that upper room
Pierced every heart, such love and light and grace
Sprang forth as He said, 'For you I make a place.'"
After many such fond exchange they talked
Of their belittled station as they walked.
One said, and strove to stay the bulging tears,
"Oh, naught is there for us but mocking jeers,
Contemptuous glance or apathetic gaze,
And so through life and all its empty days.
How hard to turn back to our fish, to spend
Our days with failure! We are hapless men.
By questionings and doubt I am belied;
My soul grows faint. Would I instead had died!"

The elder on his staff, with head down bent,
Paused then and slowly spoke with breath half-spent,
"All, all thou sayest is true. Despite the shame
That shall be ours, the ridicule and blame,
I count it joy, those three short years with Him.
Beside these memories all else grows dim.
Could mortal man stir depths and bring such peace
To weary hearts, or cause a storm to cease?
Could man command the tomb to yield its dead,
Or heal that loathed and everlasting dread?
Methinks He came from God.

Yet must we sing
Of hope, and wait for Jewry's Saviour-King?
Or, are we forgot for sins of ages past
And, scattered, left enchained to heathens fast?"

"O friend," the other said, "thou art undone.
God-sent? Then true, for God and truth are one.
Remember ye, He taught He was God's Son
Upon the earth. - - - Thus Jewry's fate is spun."
"Too true, I know not what to think or say,
I circle round and reach no logic way.
Behold, a stranger comes down yonder path;
Will he, too, taunt us, lift his head and laugh?"

"As ye walk," and the Stranger's voice was clear,
Dissolving every qualm and hidden fear,
"What problem have ye close 'twixt one another?"

Cleopas, looking sideways at his brother,
"Art thou a stranger in Jerusalem way
And knowest not the happenings this day?
About the Nazarene, so strong in deed
Before the land and God? Here our hearts bleed—
The priests consigned Him to a shameful death
Upon the tree, mingling his with two thieves' breath.
We hoped that this man Jesus would redeem
Our nation; but, alas! And in between
Three days have come. Yea, also, at His grave
His friends sought comfort. They brought spice to lave
His body. And where they had gently laid
His there was space. Then they were sore afraid.
And none can understand."

A flood of tears
Gushed down. Again the Stranger's voice he hears.

"O slow of heart to believe the story
Of the prophets. Ere entering His glory
Ought not Christ to have suffered?"

In His face
The travelers peered. He had stirred the place
Where wisdom amid turbulence lay asleep,
Duped with a poisoned dart from Satan's deep.
He took them back to the youth of the race,
With Scripture trekked the centuries, and traced
Old prophecies about Christ's ministry
And death. And all was as it was to be.
God's all-embracing plan reached to the end
Of time, and it was for the love of men.

And still the two men gazed, feeling within
A joy that with their memories was kin.
At last the triad paused when night's dark shade
Was swiftly falling, and the Stranger made
As though He would travel on. They constrained
Him, wishing further speech. And He remained.
As yet their Lord they knew not, did not know
His pleasure to be loved and wanted so.

Refreshing water healed their weariness,
And while a cloth was spread, they sat at rest,
And He unfolded Scripture. As they learned,
Their souls rekindled and secretly burned.

It came to pass He took the bread to bless.
He broke it—and they saw Christ was their Guest!
Then they rushed quickly to their Master's side,
Their hands outstretched to touch their Lord.

A wide
And empty space was there. He had disappeared.
His chair was there, His bread was there, endeared
By His touch, and the towel He had used,
While still through them His wondrous mein diffused
A rapture that surged wildly in their breast.
He was risen! And He had been their Guest!

Then stood they entranced while softly a voice
Said, "Lo, I am with you alway.
Rejoice!"

Why Did the Risen Lord Appear Only to His Disciples?

By Rev. George Wells Arms, D.D., Brooklyn, N. Y.

WE ARE considering this question because it is in the hearts of many people. As a young man when I was giving attention to the study of the Bible, I noticed that in the Gospels, in I Corinthians 15, and wherever there was reference to the resurrection of our Lord, He always manifested Himself to His disciples and not to the world. I was willing to abide by the testimony of the Word, yet it seemed that perhaps here was a weakness of which I dared not speak, and I could not but think what a magnificent thing it would have been if instead of just manifesting Himself to His friends, Christ had also manifested Himself to His enemies. Later I found I was not the first in whom the tempter had tried to sow these seeds of doubt, and now in a mature ministry I find there are many to whom this is a serious problem.

A Problem That Strengthens Faith

Instead however of being a problem, like other such incidents in the life of our Lord over which men stumble, it tends to strengthen one's faith and crowns Him with even a greater glory. Of course the resurrection is "the best attested fact of history" and "the Gibraltar of Christianity" notwithstanding this particular phase of it. Coming to it with an open mind it is easy to demonstrate, as many have shown, that there is more historical evidence for His bodily resurrection on that first Easter morning than there is for the battle of Waterloo.

Confining ourselves, however, to just this single phase of the narrative, perhaps the best way to answer the question is by supposing that Christ did manifest Himself to His enemies after His resurrection, as well as to His friends. Suppose He did? His own words in the parable of the Rich Man and Lazarus form a fitting commentary. The rich man cried that Lazarus might be sent back to warn his brethren lest they also come into that same state, to which the reply was, "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Think that through.

Suppose while you are walking along the street you should be approached by a man well dressed, but with some bits of earth upon his clothes, and that he should say, "Pardon me, but I am just risen from the dead and have come out of Greenwood Cemetery." What would you say? Or would your impulse be rather to run than to speak, fearing that you were face to face with a madman? Suppose the man reasoned with you and said, "Come back to the graveyard where you will see an open grave, and I will show you that it is my grave which has been opened." Still you would doubt. You would say, "If this man is not a madman then he is a fraud. The likelihood is that a grave has been robbed, or this man is trying to prove him-



Rev. George Wells Arms, D.D.

self an heir to some fortune and cover up a misdemeanor, or maybe he is a college student seeking to win a bet. In any case he is a fake."

How Would His Enemies Have Received Him?

Now take the case of Jesus. Suppose He had manifested Himself to His enemies after they had nailed Him to the cross and sealed His tomb. Suppose He had gone back to Pontius Pilate and said, "Here I am whom you wrongly condemned to the cross a little while ago." Suppose He appeared before the high priests and Pharisees and said, "I am He whom you delivered up unto death." What would they say? "Imposter! Away with this man! If you have risen from the dead we will give you a chance to prove it. We will again put you to death and watch your corpse to see you come back into life." They would kill Him again. "They hated him without a cause." They would stamp out this usurper who was leading the multitudes astray.

If then Jesus should appear unto His enemies after His resurrection, how would it be possible to convince them that He was indeed risen? There is only one reply to the question, which is, by a manifestation of supernatural power. They of course would seek to destroy Him, and if He should offer no more resistance than in the days of His flesh they would immediately accomplish their end, which to them would be sufficient proof that He was not risen but simply a man subject to death. To convince them it would be necessary to exercise such supernatural power that they should be smitten and fall upon their faces and acknowledge that here is One greater than themselves.

The Will to Believe

There was an outstanding book written a little while ago called *The Will to Believe*. Now you know there is a will *not* to believe just as much as there is a will

to believe. "A woman convinced against her will is of the same opinion still." That is just as true of a man. Our wills have a great deal to do with our faith. If we will not hear Moses and the prophets, neither will we be persuaded though one rise from the dead.

Suppose Jesus had appeared to His enemies. He gave ample proof in His ministry that He was the Son of God. He took the loaves and the fishes and broke them and fed the multitude. He cleansed the lepers. He touched the eyes of those born blind and they saw. He healed the sick. What better testimony could they want than that? When He raised Lazarus from the dead, instead of convincing them that He was the Messiah, it was the final act that made them determined to put Him to death. If they will not believe these things that Jesus did in His ministry, they would not have believed had He come back and manifested Himself unto them.

There is only one way that our Lord can prove to His enemies that He is risen from the dead, and that is by a supernatural manifestation. And this is the very thing He promises to do. His last public utterance, the seven-fold woe upon His enemies, closes with these words, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

These words are significant. Afterwards all His conversation and discourses are with His disciples, except the few words spoken at His trial and from the cross. His public manifestation was from the baptism by John to Calvary. He now comes to the last week and is finishing His last public discourse. They have rejected Him. They have no right to see more of Him, and they shall not "until." Until when? Until His glorious second appearing! When they see Him then there will be no longer any gainsaying, for they will see Him in a display of supernatural power. "Every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7). When He personally and bodily comes back to this earth there will be no question among His enemies, as now, as to whether He personally and bodily rose from the dead. They will see and not be able to mock or to withstand. Christ did not appear unto His enemies after His resurrection because He said He would not "until that day." Moreover, had He so appeared it would have necessitated His triumphant appearing in judgment over them, and thus immediately setting up His kingdom, which would have excluded the day of grace in which we live.

Witnesses Chosen of God

Jesus openly declared to the world who He was, and the world openly rejected Him. When He arose from the dead He appeared unto those who had a right to

see Him. They were His disciples. And when you come to the matter of testimony we have ten different appearances which are recorded, and there were others; for He appeared during the space of forty days. He appeared to as many as five hundred brethren at once. Now would you rather, if you were a judge or jury, take the testimony of these godly men and women, or the testimony of Pilate, the high priests and Pharisees? His disciples are not making up a fiction and then going out and dying for what they know to be a lie. Men do not do that.

Christ rose from the dead and manifested Himself unto those who had a right to behold Him, those who believed on Him. This, then, is the great dividing line between those who are true believers and those who are not, namely, faith in His bodily resurrection. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). To believe in the heart that God hath raised Him from the dead gives Him His deity and kingship—not so to believe reduces Him to mere man, and is Unitarianism.

A Bearing on Other Questions

All of this has a bearing on two much discussed questions of today. One concerns the virgin birth of Christ. You will notice, like His resurrection, it lies outside of His public ministry—the one after it closed, the other before it began. It does not therefore belong to His enemies as part of the testimony as to why they should

accept Him. He did not base His claim of deity upon it, because if He had it would have been difficult to prove to their satisfaction. It could only be proved by testimony, and that the word of one woman, His mother. Joseph was at that time in all likelihood dead. He offered them "many signs" concerning which they needed no testimony, for they themselves were the witnesses, concerning which He said, "Believe me for the very works' sake." If they believed not these signs, they would not believe in His virgin birth any more than they did in His resurrection. Moreover, He always speaks of himself as "I am come," rather than "I was born," implying His pre-existence and eternal purpose. We should not expect an unbelieving world and a blasphemous school of Bible critics to believe in His virgin birth when they denied the miracles of His public ministry and His bodily resurrection. But as faith in His resurrection is the sign of discipleship, so also is faith in His virgin birth, these two manifestations being outside of His public ministry but for His disciples. His disciples know that as He was raised "through the eternal Spirit," so also by that same Spirit was He conceived in the womb of the virgin. The complete narrative is open to all.

The Church Distinguished from the Kingdom

The second question concerns the kingdom. We hear much about "bringing in the kingdom." Now that is impossible. We cannot do that. He will bring it in when He comes, setting it up by His

supernatural power. The world is still an unbelieving world. Had He manifested that power over His enemies at the time of the resurrection He would have set up His kingdom then. But this is not the Kingdom Age. This is the Church Age. This is the day of grace when He is building up His body, the Church—the day for "whosoever believeth." The express duty of the Christian is to witness. This true witnessing has brought a great by-product of blessing in the past 1900 years, but it will not bring in the kingdom. He will bring it in, when as resurrected Lord, "declared to be the Son of God with power, by the resurrection from the dead," with all authority committed unto Him, He shall come and sit upon the throne of David. There will be no doubt then as to who He is. No false Christ can imitate Him and pretend to be risen from the dead, for His coming shall be "as the lightning, that cometh out of one part under heaven, and shineth unto another part under heaven; so shall also the Son of man be in his day."

"Now is Christ risen from the dead and become the firstfruits of them which sleep." Jesus has manifested Himself unto His disciples, and Jesus is going to manifest Himself to His enemies and to the rest of the unbelieving world. "The coming of the Lord draweth nigh." He may descend from the heaven at any moment to gather up His elect, and thus close this day of grace before He manifests His power to all the world.

He is risen. Alleluia! Come to Him while it is still called "Today!"

The Body of Moses

By Rev. S. A. Walton, Chicago, Ill.

THE body of Moses presents a problem. Was it raised, and if so, how and when?

In the MOODY MONTHLY for December (page 162) it is affirmed that "Moses' body was raised, as it appears from his presence with Elijah on the Mount of Transfiguration."

In Deuteronomy 34, we are told that Moses died in the land of Moab and his body was buried "in a valley" near Bethpeor. It was buried by the Lord and "no man knoweth of his sepulchre unto this day," that is, the day when this chapter was written.

There is only one of two ways in which his body could be raised. First, it could be raised a natural, or mortal, body, if done before decomposition. Second, by resurrection, probably just before the Transfiguration.

If his body was raised in the sense in which the word is used in I Corinthians 15:42-44, then it was raised "in incorruption, in power, a spiritual body."

If thus raised it follows that Christ's body was not first in resurrection power and glory. It also follows that Moses cannot be one of the two witnesses in Rev-

elation 17:8, 9, for he could not be killed.

If his body was raised a natural, or mortal body, then it must have been accomplished soon after burial, or a miracle of preservation must have been set in operation at once.

If his body was raised and united to spirit and soul, the same as before his death, then he must have been translated immediately, and is in a class by himself, for Enoch and Elijah did not experience death.

But why trouble over the raising of Moses' body? Was it not possible, or probable, that he appeared in a body like that in which Jehovah and His attendants appeared to Abraham, when sitting in the door of his tent?

This suggestion is not attended with greater difficulties than that of a "raised" body, and when the mists have rolled away it may be seen to be near the facts in the case.

A CALL FOR PRAYER FROM JAPAN

Those who are interested in the larger distribution of attractive gospel tracts will be glad to learn that the two-colored tract,

entitled "The Way of Life Made Plain" by Norman H. Camp, has been translated into Japanese, and that arrangements are being perfected by the Mino Mission of Ogaki, Japan, for the nation-wide distribution of three million copies throughout that country. Already the first million have been printed, and are being distributed daily by missionaries and Bible school students. One Christian worker writes that thirteen new inquirers have been raised up through the reading of the tracts which he has distributed.

This effective tract emphasizes the need of salvation (not religion), and the way of salvation through the death and resurrection of Christ, by a striking diagram featuring the Cross at the parting of the two ways, and brings the reader to the important question: "Which way do you choose?" Miss Sadie Lea Weidner, the superintendent of the Mino Mission, earnestly requests that Christians everywhere pray that God will bless this large distribution of His Word, and use the tracts in the salvation of thousands of precious souls; also that the needed funds shall be supplied soon for the printing of the additional two million copies.

Jerusalem Forty Years Ago *and* Now

By Rev. Arthur W. Payne, Jerusalem, Palestine

I AM penning this in Palestine Faith House, on October 1, 1932, the Jewish New Year's day, 5693. It seems like a dream to look back on a Sabbath morning, a Jewish New Year's day, forty years ago when I was here before, and to think of the changes that have taken place in four decades.

In 1892, the Turks were in possession of the Holy City, and the character of the coinage of Jew, Moslem and Christian emphasized the nature of the rule of the Sublime Porte. The "Majjeedi" or the "Bishlik" differed in value in various parts of Palestine and the exchanges went up and down. But now the value of the paper money does not vary anywhere. Some of the coinage then was said to have been made by the reduction to metallics of the cooking utensils of the Sultan's kitchen, while now we have a beautiful decimal system in bronze or silver with a wreath or branch of the olive tree, symbol of peace and prosperity, on each coin.

Three Official Languages

As we look on this symbol of commerce used both in the Holy Land and Transjordan, with the three official languages of Arabic, English and Hebrew, our thoughts turn back to the time of our Lord Jesus Christ. Then also there were three official languages—Latin, Greek and Hebrew. That the last should be still here, and the mostly used in Jerusalem both in speech and print, is an illustration of the word of the Redeemer where He looked forward to the final tribulation of Jacob, and said, "This race shall not pass away till all these things be fulfilled."

One significant point in the symbolism of this coinage is that where the name Palestine is put in Hebrew in brackets, at the end two Hebrew letters are added, "Aleph," "Yod," the initials of the land of Israel, the echo of the Zionist war cry, "The Land of Israel for the People of Israel." These initials are found also on the official seal of the Holy Land which was first used by the first high commissioner, Sir Herbert Samuel, who occupied a position of authority such as had not been held by a Jew in the Land of Promise since Ezra and Nehemiah. We were in the synagogue which he attended on the first Sabbath, when the Scripture lesson for the day was Isaiah 40, commencing, "Comfort ye, comfort ye my people, saith your God. Speak ye to the heart of Jeru-



The Wailing Wall—Jerusalem

salem, and cry unto her, that her time of service is accomplished, that her iniquity is pardoned; for she hath received of Jehovah's hand double for all her sins" (R. V.). Three times since then there have been terrible outbreaks on the part of fanatical Moslems and Christians against the Jews, viz., 1920, 1921 and 1929, so that evidently the prophecy is yet in abeyance, though coming events are casting their shadows before.

Post Office Changes

As I was standing in the comparatively up-to-date British Post Office of Jerusalem, I contrasted the state of things forty years ago when there was a separate Turkish, French, Austrian, Russian and Italian post. The misery we Britishers, Americans and others suffered especially at the hand of the Turkish post was almost unspeakable. It took weeks often to get letters and telegraphs. Telephones were practically *non est*, so that news was much belated. But today a young Englishman sitting in the next room as I am writing, says that his "wireless to England was not quite clear last night"! What a contrast, what an illustration of the way knowledge is increasing in the earth (Dan. 12:4).

The Jerusalem English newspaper, the *Palestine Post*, was handed in at the door this morning before breakfast, with the last telegrams from all parts of the globe. It gives an account of 180,000 miles of air ways; tells of the new Haifa Port to be opened by the Prince of Wales next year; the expectation that the port will be the scene of shipping of 2,000,000 cases of oranges this year beginning in November; mentions a strike of young workers at the

great Nesher (Eagle) Cement Factory, and the feat of a young Jew of the Gymnazia at Tel-Aviv, the 100 per cent Jewish city, near Jaffa, who swam from Acre, the old city of Ptolemais (Acts 21:7) to the Haifa breakwater!

The First Railway Engine!

This year, on Tuesday, September 26, there was a notable anniversary of the first railway engine that ran between Jaffa and Jerusalem. I remember when in a rickety carriage coming up to the Holy City near Lydda hearing the shriek of an engine and seeing a young man thrown off his Arab steed, which was startled at the amazing sound. At that time if you wished to go up to Galilee you must hire tents, guides, horses or camels or donkeys, or go on foot, and journey the same way to the Jordan at Jericho and the Dead Sea. I remember too, the first motor cars to arrive before the war.

Standing recently on the comparatively new Abyssinian Building with its gorgeous design in colors of the Lion of the Tribe of Judah, I had a wonderful view of Jerusalem and the scene of the atonement on Mount Calvary or Gordon's Golgotha; also the Mount of Olives, where His pierced feet shall stand in that day when Jehovah "shall come and all the saints with him" (Zech. 12:5). One could compare the older buildings with the new ones.

D. L. Moody at Golgotha

Thinking of Gordon's Golgotha reminds me that forty years ago, I saw an announcement in the Feil Hotel that D. L. Moody, of Chicago, would preach on Gordon's Golgotha on Easter Sunday. I went to

hear him and he preached on John 7:38: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." He used Charles H. Spurgeon, of the Metropolitan Tabernacle, London, as an illustration of the truth of the text. I spoke to him afterwards.

The Mosque of Omar, or Dome of the Rock (now in Moslem control), was the site of the Temples of Solomon, Zerubbabel and Herod, where for one thousand years Jehovah, the God of Israel, was worshiped by His people before the birth of Christ. The ancient Jewish domed synagogues of the Sephardim, the Ashkenzsim, the Karaike Jews, still stand in spite of age-long persecution and downtreading on the part of the Gentiles of the chosen earthly people.

As I visited on this New Year's day the great synagogue, I was welcomed by the brother of the ruler, and saw the venerable Rabbi Kuk in his place near the Ark where the sacred rolls are kept, and the tables with the ten words hand-inscribed in gold.

Four Notable Pictures

There are four pictures in this building in the four corners of the arched roof, viz., the tomb of Abraham, the tomb of Rachel, the tomb of David, and the Wall of Wailing, and over the entrance door the representation of Psalm 137, the Lion of Judah in captivity in Babylon, with harps hanging on the willows to recall the words, "How shall we sing the Lord's song in a strange land (or upon a foreign soil)? If I forget thee, O Jerusalem, let my right hand forget

her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

It is all very dead, and very sad, as even again at the Wall of Wailing on the close of this year's Day of Atonement the mourners must have felt, when a Moslem was yelling at the top of his voice in Arabic: "There is one God and Mohammed is his prophet." The Jews were praising Jehovah in Hebrew at the moment, and a young Jew who tried to sound the *Shofar*, the closing act of the day of repentance and confession, was arrested and carried off amid much excitement.

Among the newer buildings are the Hebrew University, the Library, the Augusta Victoria Kaiser's Palace, now the government house, which has never recovered from the earthquake of 1927, the Italian Hospital, the Strauss Health Center, the Terra (Santa Holy Land) College, the Scottish Memorial Church dedicated to King Bruce, the New Barclay's Bank, the British and Foreign Bible Society Depot, the King David Hotel, the Rockefeller Museum, and last but not least, the new Y. M. C. A., with its huge tower to be opened, it is hoped, by Lord Allenby about Easter time.

The Holy City Expanding

But greater Jerusalem reaches out nearly as far as the Palestine Faith Home from where I write. This is well on the way to Bethlehem, near the Convent of Mar Elias (Saint Elijah), said to be the scene of the prophet while resting under the juniper tree when he fled from Mount

Carmel. It is near to the Well of the Magi also, where it is said the reflected star in the still water at the bottom led them on to the scene of the nativity. In proximity thereto there is erected a seat in memory of Holman Hunt, the religious artist, with an inscription in four languages, indicating it to be the place where Abraham lifted up his eyes and saw Mount Moriah where he went to offer his well beloved son, Isaac, a type of the Lamb of God which taketh away the sin of the world.

A passage in Zechariah, whose name means Jehovah, has specially been laid upon my heart as I look around Jerusalem today. Forty years ago the city gates were closed at night and there was hardly a building outside, but now Jerusalem is inhabited as towns without walls for the multitude of men and cattle therein. We see the Jewish towns of Meah Shearim (the hundred gates) and Rehavia, the Greek center of Nikephoria, and Katamon, the Arab colony of Talbiyeh, where a number of Hebrew Christians live. We see as well, the German colony and the still later developments, Tel Peyoth, a high class Hebrew center, and Mikor Haim, a humbler quarter of God's ancient people. Truly the Word of God is fulfilling before our eyes! Modern developments are illustrated in the annual sports.

We have much still to be thankful for in Palestine, but we know that there are solemn times of judgment ahead. Nevertheless, out of the day of this trouble Jacob shall be delivered and we shall not cease to "pray for the peace of Jerusalem," remembering Jehovah's promise, "They shall prosper that love thee" (Ps. 12:26).

What Are We Going to Do about China?

Delivered at the Founder's Week Conference, 1933, by Rev. Hugh W. White, D.D.
Yencheng, China

WHEN missionaries on furlough are asked about their plans, the answer is usually in the minor, that money is lacking and people are anxious about conditions there. But we should note

The Safe Foundations

The Lord, the Christ, set up His Church in just such times of political struggle. Misguided revolutionists would have had Him lead them in the ill-fated ambitions to overthrow Rome by the sword. Instead He founded His Church upon a rock, and it stood even when "the rain descended, the floods came, and the wind blew, and beat upon the house." He did indeed conquer Rome, but it was conquered by the power of the resurrection, and the book of Romans may well be read as the sequel to Acts 28.

Come, stand with me at my door on the West Gate Street of Suchoufu, as things were thirty years ago. Every few days some poor wretch is led past, naked to the waist, starved, covered with vermin and

sores. Just outside the city gate he is executed, while a crowd on the city wall clap their hands, not in applause, but as protection from the departing spirit. Can any one imagine such a man passing judgment on his nation? But nineteen hundred years ago a man was led through the streets of Jerusalem. The kindly hearted women were weeping. Said He, "Weep not for me, but weep for yourselves and your children." Forty years later the Stone which had been rejected crushed to powder the generation which had killed Him. The will of the Lord must be carried out.

The Testing

In China a great missionary work had been built up, but in 1927 it was put to the test. For the first and only time in these thirty-eight years I had to place my family with our colleagues on an old sea junk and take to the ocean. It was the only avenue of escape left to us. Six missionaries with three children and twenty odd Chinese, sailors and others, occupied one cabin for

eight days, while telegrams and radiograms were flying up and down the coast, inquiring for the lost missionaries of Yencheng.

The record of the Chinese for that year is one that thrills the heart. While we fled to safety, they cared for the property and the work at imminent risk. Indeed many missionaries owe their lives to these loyal Christians. See that crowd of school girls in a carriage on a joy-ride. The streets are full of soldiers, some of whom are tasting Anglo-Saxon blood. But no one suspects that these girls are hiding an American lady by using her for a seat.

Look at Kiangsi Province. Some seventeen or eighteen noble Chinese preachers gave up their lives rather than deny Christ. At Kiangyin in Kiangsu, the head nurse, Mr. Ma, was told that he would be killed if he did not give up Christ. Said he, "My father was a Christian, my grandfather was a Christian, and I am a Christian. Shoot, if you will, but I cannot give up Christ."

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The Rally

That year in Shanghai was tense. We conducted our station work at long range. We threw ourselves into broadcast evangelism. We worked for our sailor boys. We prayed as we had never prayed before. At the close of a meeting to establish the Fundamentalist movement, some one suggested a general day of fasting and prayer. Without waiting for official action, with no signatures by Doctor Blank or Bishop So-and-So, appointments were made, and July 24, 1927, set for the date. Telegrams and cables flew—heart hunger answered better than machinery would have done. The Bethel Mission prayed from 8 A.M. till 6 P.M. The churches of Shanghai and other cities responded with full houses, and many spent the noon hour fasting, pouring out their hearts. A business man remarked that the tenseness began to ease off from that day.

It was in this spirit that the missionaries made their decision. The China Inland Mission stayed the panic by calling for two hundred new workers, who have since come. And ninety-one leaders in the Christian Church issued a "Challenge to Faith." It was signed by the Moderator of the Presbyterian Church in China, by preachers and officers, by missionaries of the Christian and Missionary Alliance, by Anglicans, Baptists, Methodists, Menonites, Lutherans, National Holiness people, Nazarenes, and others. The gist of it was—Go forward in sheer faith.

But the missionaries were perplexed, demoralized, disheartened. Not only had we been attacked by political enemies, but from within fellow missionaries, whom we loved, had some of them been misled into what they thought was progress. We found it essential to have a medium of publicity and instruction. Hence arose *The China Fundamentalist*, which has done much to rebuild the morale of the missionaries and blaze the trail for reclaiming the home churches.*

God's Protection

In ways unconceived, God was already throwing His arm around us. We rejoice to think that He used the American government to save Nanking City. And what is more, He used two missionary boys to do it, for the American Consul and Vice-Consul were sons of Southern Presbyterian missionaries, their fathers having preached the gospel together in Soochow. To the British government must be given chief credit for saving Shanghai that year. With wonderful foresight, they had sent troops through the Mediterranean and they arrived just in the nick of time.

And what shall we say of the revelation by an American newspaper man that when Gen. Chiang Kai Shek so bravely dis-

missed seventy Bolshevik leaders, he was supported in so doing by General Ludendorff of the German War Office. But for this, humanly speaking, no missionaries could have gone back to their stations.

Even as late as February, 1932, again God saved Shanghai, and those on the inside of things see the hand of France in it.

Forward Again

After 1927 with amazement we saw even single ladies going away back to the farthest stations. The bitter feeling towards us sloughed off. The amorous exhibitions on the street cars of Shanghai lessened. Street preaching, tent preaching find welcome. Indeed in the little village where Rev. John



A Native Bazaar in China Where the Necessities of Life Are Sold or Bartered

W. Vinson was murdered, his successor reports the largest crowds they ever saw.

In a revival being conducted at Yencheng, Ku, by Rev. James R. Graham, Jr., those under conviction were being invited to kneel in prayer before the pulpit—on the bricks, a method rather new to them. One of the first scholars of the city was sitting in the amen corner, and some were wondering what he would think of such gauche proceedings. But presently he himself rose, and in his dignified manner walked forward and knelt in prayer.

The Outlook

As the coming of the Lord seems to draw nigh, we catch a vision of, not world-revival, but world-reaching revival. Opinions differ. It may be our best hope is to save individuals, expecting the great blessing after the Rapture.

But let me present for your consideration what many lovers of His coming now hold. For forty years my mind has loved to rest on Acts 3:19-21, as read in the Revised Version and Scofield's margin, "Repent ye therefore, and be converted, that your sins may be blotted out, that so may come times of refreshing from the face of the Lord, and that he may send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution."

When God would do a great work He first prepares the way. He could have saved Noah without any ark, but He had that old man and all his builders busy for a hundred and twenty years. Indeed now,

when He would call a Founders' Week, your President, the Faculty, and the secretaries must all do their part. Now the great Founder's Week seems to be nearing. As we understand Peter's speech in Solomon's Porch, the Christ is, to speak it reverently, waiting for somebody to prepare the way of the Lord and make His paths straight.

If you are interested, let me give you certain other passages for study, viz., Matthew 17:11, with Scofield's note; Matthew 23:39 and Luke 13:35, together with Psalms 116:26.

Conclusion

There is one question which everybody asks me, What is going to be the outcome of all this fighting in the Orient? In reply, let me say that this is merely one sector of the world trouble. This is not the place to discuss political subjects. I hope soon to have ready another pamphlet on the world situation.* Suffice it to say, that all these troubles come from the struggle of two elements of the international financiers to obtain control of the world. The one group is working by propagating apostasy, financing revolutions and agitators, spreading sex filth, every means to break down our morale. The other group is trying to keep our governments intact as organized entities.

But millions of men know these things and are studying the problem. I have in my brief case a letter from a member of the Privy Council of Great Britain, one from a viscount of France, one from a strong author of Germany, all working overtime to find a remedy. In one European country there is a secret organization of four or five million Christians, praying and working. In our own land there are seventy organizations defending our country, and they all, so far as I know, stand for Christianity.

I see no reason why the Lord may not reclaim our governments, and keep them even till He takes over the kingdoms of this world—if we repent. The key lies with us—pray for wisdom. Mr. Bryan used to say that in the people lies the sufficient corrective for every ill, and if our people knew what is going on, some way would be found.

Let me suggest then, that we go forward along four lines.

1. Pray for wisdom. In light there is hope. It is the unseen formless horror that makes the knees shake.

*Those who would be listed for my pamphlets, or correspond about *The China Fundamentalist*, may address: Hugh W. White, Neuse, N. C., or (after May) Yencheng, Kiangsu, China.

Subscriptions to the magazine should go to Rev. D. J. Fant, 260 W. 44th Street, New York. Price \$1.20 gold.

2. Pray for love. We must conquer in the words, "Father, forgive them; they know not what they do."

3. Pray for revival. Something over a hundred years ago America was lost, swept by this same atheism from the "illuminati" of France. We were saved, and saved not by, but through three or four boys in Hampden-Sidney College. In 1787 these young men became convicted. Revival followed, swept the college, swept the

whole eastern seaboard and America came back to her own.

4. Have faith to go forward. We missionaries met the crisis in 1927. Now you are meeting it. All this terrible financial depression was planned long ago by those financiers mentioned above.

Go forward in faith. Only about sixteen months ago my long time friend and colleague, Rev. John W. Vinson, was with us—a slightly built man, weighing only 117

pounds. He determined to go itinerating. His doctor said: "Vinson, you are not fit to go to the country." "Well," said he, "Morgan, it may be my last chance." That is the spirit. He was taken from a country village, with but little clothes on. Coming to a deep muddy ditch, he could not cross it, fell over, and they shot him.

Yes, there are casualties, but we hasten on to the glorious victory of our Lord Jesus Christ, who is King of kings and Lord of lords, blessed forevermore.

The Value of Bible Institutes Shown by a Sample Product

By Dean Lew Wade Gosnell, of the Bible Institute of Pennsylvania, Philadelphia
An Address Prepared for, but Because of Illness Not Delivered at
Founders Week Conference, 1933

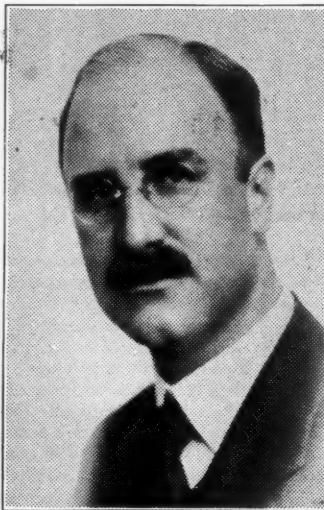
THE Bible is the textbook of Bible institutes and should it ever cease to be so, they would have no right to continue.

At this time I desire to illustrate the power and influence of this textbook in the concrete case of a young pastor who called to see me some years ago, when I was in the office of Superintendent of Men in the Moody Bible Institute. Since he was well educated and busy with the work of his church, I inferred that his inquiries about the Institute courses were in the interest of his young people. But certain remarks he made led me to ask just what his objective was? He was silent after this, and tears came trickling down his cheeks. He sighed as in distress of spirit, and finally said,

"Sir, I am of all men most miserable. I have lost my faith. Yet, I have to stand up Sunday after Sunday and preach as if I believed it all to be true, for I know nothing else to do for a livelihood for my wife and family. I wonder if it can stop short of suicide."

He had been graduated from a college and an orthodox seminary, with an ambition to become a literary preacher, attracting hearers by his knowledge of books, of history, of philosophy. He confessed to contempt for "biblical" preachers—although he admitted to himself that they succeeded in some ways better than he. But he had lost his grip on the Bible he had neglected, Christ had seemed to fade from his vision, God became a shadow, and finally, he had come to wonder if he has a soul! A few days before his call upon me, his wife had put her arms about his neck and told him, with tears, she feared he was not a Christian at all.

This wife by the way, had attended the evening classes of the Institute and was now urging him to do the same, believing he would thus recover his lost faith. This was the occasion of his visit, and we at once enrolled him in the classes so far as he was able to attend.



Dean Lew Wade Gosnell

I

Self-Evidencing Quality of the Bible

No one argued with this young man or paid any special attention to him, for his story was known only in the Superintendent's office, yet after he had sat in the classes for a week, he came to see me with a changed countenance. He said that as he heard the Scriptures expounded by men who believed them, it was as though he had stepped from a swamp enveloped in miasma and fog, into the sunshine.

This leads me to emphasize as my first point, the self-evidencing quality of the Bible, for "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It is said that this verse had a very important place in the life of D. L. Moody. He had prayed for faith, and had an idea that some day it might strike him like a bolt of lightning, but when this verse was impressed upon him, he became a dili-

gent student of the Bible and ultimately the man of faith he was.

An assured faith is the result of the hearing of the Word of God.

"When I enter the invisible world," said Adolph Monod, "I do not expect to find things different from what the Word of God has represented them to me here. The voice I shall then hear, will be the same I now hear upon the earth, and I shall say, 'This is indeed what God said to me, and how thankful I am that I did not wait till I had seen in order to believe.'"

A faith like this does not come even by reading books on Christian evidences (although these have their place), but by hearing the Word of God, feeling its power, and seeing its hidden harmony and fulness of meaning, begetting the confidence that "God spake all these words."

II

Attractive Quality of the Bible

The young preacher came to see me again after a few weeks, to report that his Sunday evening congregation had increased two or threefold. When asked for his explanation, he said the people seemed to realize there was a new note in his ministry, and that he now had a message.

This leads me to speak of the attractive quality of the Bible. Here was a man who had been ambitious to be a "literary" preacher, but had failed to get the crowd. Yet one would have thought he might have turned to the Bible, if only as literature. Hear the testimony of William Lyon Phelps, professor of English Literature at Yale:

"There is no English in the world equal to that found in the 1611 Bible. The poetry of the Bible is not only the highest to be found anywhere in literature, but it contains the essence of all religion, so far as religion consists in aspiration. Now as the Bible excels all other books in poetry, in prose historical narratives, in prophetic eloquence, in philosophy, political economy,

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and in worldly wisdom, so the finest short stories are to be found in the Bible."

We do not wonder that Senator Beveridge wrote a booklet on "The Bible as Good Reading."

But of course, the deepest interest of the Bible is for the souls of men. Some years ago, Dr. Martin Anstey, of London, was a guest in the Moody Bible Institute, a Cambridge scholar and author of *The Romance of Bible Chronology*. He spoke to me of the impression made on him by the work of Dr. G. Campbell Morgan at Westminster Chapel, London. Audiences of twelve hundred to fifteen hundred, or even two thousand, would gather one night a week to hear his lectures on the Bible. Taking a new book each week, he would outline its contents, the whole process occupying three years. The next three years, he dealt with the message of each book in order. Three years more were occupied in going again over the contents of the entire Bible, dealing especially with the narrative portions, under the title of "The Divine Library as Human History." What merely human book could hold such attention for nine years! But Dr. Morgan's experience in London, was equalled by the famous Union Bible class, which, prior to the inauguration of the Evening School of the Moody Bible Institute of Chicago, was held every Saturday night for years, in its largest auditorium.

It may be admitted that not all of us have the gifts of such noted expositors, but we have the same book to expound, and that is the principal thing. There comes to mind a young man who entered Moody Institute with only a grade school education. He was handicapped so that he could never go further to school, but took an assistant pastorate upon graduation. He was finally made the pastor of the important church he served, and was wise enough to stick to a ministry of the Word of God. People flocked to his prayer meeting, where he taught the books of the Bible, and to his Sunday services. Many joined his church voluntarily, leaving pastors who were well trained in the schools, but who did not feed their souls. He is only an example of many who have succeeded along the same line.

III

Reviving Quality of the Bible

After a while, my young friend came to see me again to say that a revival had broken out in his church! It had begun with confession of sin in the young people's meeting. He was in something of a quandry, as he had never had a revival before and did not know what to do with it! This leads us to say a word or two about the reviving quality of the Bible.

Have not the great revivals come through the renewed preaching of the Word of God? Was it not so in the Reformation, and in the days of Wesley and Whitefield? We need hardly speak of the prominence given to the Bible in the work of D. L. Moody.

"A quickening that will last," said he, "must come through the Word of God. A man in one of our meetings said he hoped for enough out of the series to last him all his life. I told him he might as well try to eat enough break-

fast at one time to last him his lifetime. That is a mistake that people are making—they are running to religious meetings and they think the meetings are going to do the work. But if these don't bring you into closer contact with the Word of God, the whole impression will be gone in three months. The more you love the Scriptures, the firmer will be your faith. There is little backsliding where people love the Scriptures. If you come into closer contact with the Word, you will gain something that will last because the Word of God is going to endure. In the One Hundred Nineteenth Psalm, David prayed nine times that God would quicken him—according to His word, His law, His judgment and His precepts."

One of the most cheering signs of our times is the renewed interest in Bible study. Just now, in various sections of the country, the people are being gathered into popular classes, and we have been interested to note that in many such classes, what is known as the "synthetic" method of study is being followed. The purpose of this method is to bring the people into immediate contact with the Word of God itself, by having them read and re-read the books of the Bible in order. Such a process cannot fail to produce a spiritual quickening if prayerfully followed.

IV

Liberalizing Quality of the Bible

After telling of the revival in his church, the young minister whose story we are following, returned to say that his salary had been increased! We may therefore appropriately speak next of the liberalizing quality of the Bible.

One of the most generous stewards of the Lord in these days is a man of whom I know, and who was led to this ministry through a humble Bible teacher who opened to him the Scriptures. This is a normal result of the Word of the Lord, when it has free course.

At the close of a fall term in the Bible Institute of Pennsylvania, a young woman handed me an envelope containing a gift for the school. She was a poor girl who had to earn her living, but when I opened the envelope I found a check for one hundred dollars, her Christmas savings. The gift seemed almost too sacred to accept, and the house seemed filled with the fragrance of it. But the incident is not solitary; all of you will be reminded of others like it, illustrating the effect of the Word of God in human hearts.

V

Empowering Quality of the Bible

Revivals visited the church of our young friend, year after year. It became known, and he was once invited to conduct special services in the largest church of his denomination. During the week he spent there, one hundred persons professed conversion. We may speak of it as illustrating the empowering quality of the Bible.

The end of Bible study is not mere acquisition of knowledge. As Adolph Saphir says, in *Christ and the Scriptures*, we cannot give to the Bible a reverence too deep, but we can give a reverence untrue and unreal.

"We cannot speak, think, and feel too

highly of Scripture in its vital connection with Christ and the Spirit; but there may be a way of viewing Scripture by itself apart from Christ and the Holy Spirit, and transferring to this dead book our faith, reverence, and affection; and this surely would come under the category of idolatry—substituting something, however good and great in itself, or rather in its relation to God, in the place of the living God."

Dr. R. A. Torrey, of blessed memory, in his book on the Holy Spirit, makes clear that it is not merely going to a convention and receiving a blessing, as though that were the end, but that it is the man who daily and diligently keeps in touch with God through the Scriptures, who will be a man of spiritual power.

Moreover, just as our young friend, under the influence of Bible study, discovered an evangelistic gift he did not know he possessed, so all who are truly devoted to such study will be enlarged in service as well as empowered therefor.

VI

Exhaustless Quality of the Bible

Some two years after my first contact with this minister, I met him one day on the street. What a contrast to the darkness of those former days! Now, instead of lack of interest in the Bible and unbelief as to its contents, he inquired whether I had ever heard of anyone having a *mania* for the blessed Book! It had just seemed to grow upon him as the days passed by.

We may well speak of the exhaustless quality of the Bible.

It does not grow stale. Dr. A. T. Pier-son is said to have once had a sort of fear that, after years of diligent study, the Bible might lose some of its freshness. But his biographer states that down to the very end of his life he was continually rejoicing over new discoveries and thanking God that His Word was fresh with the dews of every morning.

So it has been with others. There is a bottomless pit, but, blessed be God, there is also a bottomless Book!

VII

Socializing Quality of the Bible

Well do I recall my last contact with our friend and the report he gave me. When I first met him he had told me how deeply his wife was exercised over his unbelief and darkness. But this time he remarked that she had said, only the day before, that it now seemed as if they were having their honeymoon all over again! How our homes would be brightened, and all our relationships sanctified, if the Word of the Lord had its proper place among the sons of men.

Well may we speak, in closing, of the socializing quality of the Bible.

After all is said about social service, it remains true that he is the greatest benefactor to society who sends out the Word of God and leads men to be good men—the crying need of the world. Perhaps the greatest reformer of modern times was the noble seventh Earl of Shaftesbury, a member of two hundred benevolent societies at the time of his death. But a recent volume, *Lord Shaftesbury and Social-Indus-*

(Continued on page 366)

Missionary Department

William H. Hockman

THE FLAME BURNS HIGH

The Spirit-filled Church in Korea has a glorious record of keen service and faithful testimony that has only been made more intense by pitiless persecution and martyrdom. That the fervor of former years is in no wise abating is evident from the following letter written by Dr. George S. McCune, president of Union Christian College, located at Pyeng-yang:

"Fifteen hundred men have come in from all parts of this province and are studying the Bible with enthusiasm. This short Bible school is proving to be a council of war to wrest from Satan's grip a million souls for God's kingdom. From four to six thousand attend the evening meetings at the Union Christian College auditorium. The main floor is filled every morning at 5:30. There is much heart searching and confession of sin. About two-thirds of those enrolled are under thirty years of age. The young men of Korea are interested in Christ's kingdom.

"That was a prayer meeting worth while on Peony Point, held before sunrise on New Year's morning, when a number of our boys dedicated themselves to God. How refreshing this, after reading the Japanese dailies lauding the soldiers who are laying down their lives for their emperor. The thirty million souls in Manchuria must be saved for Christ's kingdom. Our boys are preparing for that contest. The feeling between the Chinese and Koreans is good, and the gospel in Korean hearts and hands will transform China. The Japanese government is encouraging the teaching of the Chinese spoken language in the schools. The Chinese written language has always been the classical language of both Japan and Korea. Some of our students already speak Chinese fluently and will make excellent missionaries in the next few years.

Glad Sacrifice

"The students of our college, academy, theological seminary, and the girl's academy gave their pennies, dimes, and dollars, and sent a Korean missionary to Manchuria three weeks ago. This meant great sacrifice. Some are living on two meals a day; others are wearing patched clothes; some save money by not going home for vacation; while others earn their money by hard labor.

"The McCunes have been granted their furlough, beginning the first of May," says the Board of Foreign Missions. However, as we face these unprecedented opportunities that may never come again, as we

see so many youth volunteering for free service in rural communities and for evangelistic work, we wonder whether this is not God's call for us to remain. The Korean General Assembly has given me a position of large responsibility which rarely comes to a missionary. God has blessed us with good health. If we give up our furlough the board will be saved our traveling expenses. So you may not see us in May."

A NOTABLE CONVERSION IN BELGIUM

In his latest bulletin letter Mr. Ralph C. Norton, director of the Belgian Gospel Mission, gives the story of a prominent gen-



A memorial church erected last summer in memory of Rev. R. J. Thomas, the first Protestant martyr in Korea. In 1866 an American ship, the "General Sherman," attempted to ascend one of the rivers of Korea and forcibly break the isolation which the Hermit Kingdom had so long successfully maintained. Mr. Thomas, who had pioneered on the Manchurian border, was invited to accompany the expedition as interpreter. He did so, hoping thereby to gain an entrance for the gospel message. But the ship never returned. It was utterly destroyed, and all members of the expedition perished. This memorial overlooks the spot where Mr. Thomas' body is believed to be buried, and was erected from funds given by Koreans, missionaries, and relatives of Mr. Thomas.

tleman, a notary, from Malines, who has found light and life in the Saviour, after long years of dismal groping under the delusion of Rome. After relating his spiritual struggles, the notary proceeds thus:

"In this manner, for the space of thirty years, I had sought to cheat God, believing that thus He could be bought off and deceived. Among my friends were several learned Catholic theologians, and they sometimes told me that there was another religion, a purer one, back of all this religion of pomp, idolatry and papal arrogance, one that went back to the times of the primitive church in the days of the apostles. When I pressed them for more exact information regarding this purer faith, they began to evade the issue by saying that the books were in Latin that spoke of this early belief and that great learning was necessary in order to understand their contents.

"By this time I was thoroughly convinced that the brilliant scaffolding of Rome's exterior hid a decaying corpse. I will not say that I then lost my old faith.

I put it stronger, and perhaps offensively, when I say that with disgust I vomited it forth. I henceforth began my search for a spiritual religion, and this path led me into many divergent fields. I turned to human philosophy; I lost myself in the mazes of Hindu mysticism; I became in turn the disciple of Nietzsche, of Kaiserling, of Tolstoi. Turning eventually from these sterile dreamers, I looked to science for the answer to my eternal and torturing questions. I sounded depth after depth of unbelieving science until I was near to complete atheism. I found myself surrounded by impenetrable darkness.

The Light Shines In

"One day a little light shown through by means of a certain book I was reading. This was followed by nights of anxiety and days of searching. Oh, the pain of those empty nights, those dead days! But one day, O glorious day! I set myself resolutely to the reading of the book of Romans. That day God opened my eyes, taking away the scales of blindness that had held me so long. On the morrow, and all the week following, I felt the hand of God upon me. I felt my proud reason being annihilated by His mighty power. Then I found Him, the Way, the Truth and the Life, and on that day I yielded all to God, to His justice and His mercy. Then it was that I saw all my own works to be but vain. I accepted the perfect sacrifice of my Lord Jesus Christ as an expiation for all my sins. Since that day I can truly say that I have found the kingdom of God, and that floods of living water have flowed from my inner being."

A TILT WITH THE MAYOR

Mr. George W. Jackson, of the Orinoco River Mission in Venezuela, tells of an evangelistic trip into new territory, where he encountered ignorance and opposition of the crudest kind. After proceeding by various modes of locomotion for several days, stopping here and there to hold gospel services, he finally approached the town of San Antonio.

"I was told that the people of San Antonio were waiting to see 'El Pastor Evangelico.' Some said I was a black man with burning red eyes, others that I was a devil, and still others said that I was paying each convert twenty cents a day and two bottles of milk! Although it was raining the next day, we went down the mountain to San Antonio, a picturesque little town at the bottom of the mountain. There is a two-towered Catholic church there, but the priest had left for some reason. We entered the town, to find the doorways of the houses crowded with curious people. Securing a house for meetings we held the first service in the afternoon, with a good crowd and good order. At

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the evening meeting there were more present, and some disorder outside the house.

"Someone told me that the mayor of the town was coming to arrest us. Sure enough, he soon appeared with twelve armed men, and took fourteen of our Christian men prisoners. I tried to speak with him, but was curtly told to appear at the police station in the morning. The men were not permitted to take their hats, hammocks or blankets. I asked permission to accompany them, but was refused.

"After spending most of the night in prayer I was preparing to go to the police station, when two policemen arrived to take the women of the house prisoners and to bring me before the mayor. After some palaver he finally dismissed me, and I asked if we were free to continue the meetings, to which he replied, "Yes." But when the men arrived they came with a different story. He had threatened to shoot them and to put the women to sweeping the streets if they did not give up their religion. They all said they would be quite glad to do that for Christ's sake.

"After another interview with the mayor the heart of a lawyer was moved so that he wrote a permit which he requested the mayor to sign, granting us freedom to hold meetings. In the two following public meetings souls were really saved."

LISTEN TO THIS STORY

The *European Harvest Field* publishes a letter written by a Christian believer in western Russia, in which conditions there are described with some degree of caution. Those at all familiar with reports from Russia can easily fill out the picture.

"The blessings of the Lord be with you, and the power of the Almighty abide with you. By God's mercy I am still living and safe with all my family.

"I will describe our every day life. Before 1930, I had a cow, a pair of horses, eight sheep and two pigs, but now I have only a pair of rabbits and four chickens. When collectivism was developed everything was taken from us. Our old farm buildings were pulled down and in their place common buildings were erected (common buildings are buildings for the general use of the community). As a result of collectivism people lost their zeal for work and nobody cared whether the crops thrived or not. This caused the persecution of prosperous peasants, and many of them were exiled to Solovetsky Island in Siberia.

Bolshevik Greed

"Now our crops are being confiscated and only a meager portion is left to us. In order to get food the peasants go into the cities. Food prices are tremendously high. In order to satisfy our hunger we make a kind of 'bread' out of potato peels and seed pods. Those who still have a little money buy horses and use them for meat. You may thus see how well things are with us!

"Sometimes our villages are visited by Bolshevistic emissaries from the large centers, who endeavor to persuade us to believe that there is no other country in the world that is as well off as ours. Our peasants, however, do not believe this, and smile at its irony. I am now working in

a factory and my daily portion of bread is 100 grams. I have about six pounds of sugar per month. My wife and my boy have 3 kilograms of flour apiece. Round about us everywhere are complaints and tears. I could write so much to you that all my descriptions, if spread out, would reach all the way from Russia to America."

BULGARIA OPEN TO THE GOSPEL

Excerpts from an appeal issued by the Bulgarian Baptist Union.

"Bulgaria's heart has been plowed deep. Many sorrows have come upon the people. The war took tens of thousands of her sons and left tens of thousands wounded, many of them invalids for life. The civil war, reprisals, hatred and revenge, terrible epidemics, earthquakes, with thousands of homeless refugees, have added to the burdens of sorrow. The tears of these six million people have prepared the soil for the seed of the gospel.

"The people are hungry for the knowledge of the Bible, and are calling for Scriptures everywhere. Bulgaria is in a state of deep spiritual hunger, and the people are sick of a mere ceremonial religion. They are breaking away from superstition, and, as never before, are ready for the message of God's Word. Merely kissing a copy of the New Testament bound in silver and kept in the state church is no remedy for their bleeding hearts. They must have the Bible in their own homes, and appeals are coming to us from many places to send them preachers.

"There is urgent demand for an aggressive evangelistic campaign in villages where the people have not heard about the saving power of Jesus Christ. Bulgaria presents today a most unique opportunity for gospel work. Having passed through such terrible national trials and disasters, the people's hearts are humble and receptive, and passionately desirous of finding a better road to national unity, security, strength and prosperity. The women are awakened, the youth aflame, and all social leaders ardently striving for something higher and better. The whole land, naturally romantic, is pulsating with life, everyone feeling young and eager, anxious to attain unto something or real spiritual worth. A feeling of spring is in the air, and a spiritual revival is certainly at hand. We are composing a new song for Bulgaria! Her mothers will no longer sing dirges, nor her maidens sigh winged harvest songs, heavy with sweat and tears."

UPLIFT AMONG THE KURDS

Rev. Alfred K. Boerger, executive secretary of the Lutheran Orient Mission, reports evidence of a gradual change among the Kurds which he ascribes to the influences of the gospel.

One evidence of this is that the leading liberal mullah held public evangelistic meetings in the open air in Urumia. The meetings were announced by notices printed and posted everywhere, inviting people of all religious faiths, Christians, Jews and Moslems, both men and women. They were conducted at 7:30 every morning for the first twelve days of the month. Audiences ranged from 2,000 to 5,000.

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Almost every day the speaker gave ten minutes to condemning the use of the sword in the service of religion. "What right have you to want to kill Christians? Moses did not. Jesus did not; neither did Mohammed, for he pronounced them 'People of the Book,' and ordered co-operation with them." Likewise the mullah stormed against fanaticism, saying: "Mis-treatment of women and children is square-ly against the law and spirit of Islam." The most striking position was his clear declaration for religious freedom. "Reli-gion is free. Let every man embrace the religion that he thinks right."—*Lutheran News Bulletin*.

FRUITS OF HINDUISM

Mrs. John W. Dawson, of the Ceylon and India General Mission, has some heart-

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breaking close-up pictures of life among the women in India, appearing from time to time in *Light and Darkness*, from which the following is quoted:

"A few years ago I visited frequently a rich woman of the Chetty caste. She knew no lack, was always beautifully dressed and laden with jewels of great value. One day when I called I found her in great distress. Her husband, many years older than she, was very ill, they feared dying. In a frightened tone she said, 'What if I become a widow? What then will I live for?' Within a few days her fears were realized. Her husband died. And she, poor soul, bitter was her lot! When I heard the news I went to the house. But where was the bright faced, bejeweled woman, who always had so graciously welcomed us? When I inquired, a woman beckoned me to silence and pointed to the son of the dead man. I subsided and waited until he had left the house.

Cursed Like a Dog

"Then the woman beckoned me inside the house. I looked and saw no one, so again inquired for the newly made widow. 'Do not mention her, a curse is upon her!' said the woman, and pointed to a corner in the dark room. All that could be seen was a white sheet hanging across the corner. Cautiously lifting the sheet a sad sight met my eyes. There, crouched in the corner, was the wreck of the woman I had known, every jewel torn off, head shaved, dirty, and clad in a coarse white

cloth. She looked at me, but did not speak. I began speaking to her, but was roughly told to cease and the curtain was dropped. In answer to inquiries I was told the widow was accursed. Had not her sin caused her husband's death? No account was taken of the fact that he was old and had been ailing for a year or two. She must not be seen by her sons or her hus-band's brothers for she would bring a curse upon them too.

"For three long months she must sit in silence and darkness in her corner. After dark she would be allowed out of doors for a few minutes, but for one long year she must not leave the house in daylight. Never through life must she wear a jewel, or a flower, or a colored sari, but always be a drudge and a target for every one's malice and bitter words. Fruits of Hindu teaching! Ah yes, how bitter for the widow, and how different from God's lov-ing promises to the widow and fatherless."

THE VALUE OF BIBLE INSTITUTES SHOWN BY A SAMPLE PRODUCT

(Continued from page 363)

trial Progress, by J. Wesley Brady (1926), shows that his work had its roots back in the Evangelical Revival. He was an evangelical of the evangelicals, and said he had no hope of permanent reform except through the second coming of Christ.

Speaking of the revival under Whitefield and the Wesleys, these men and their helpers were preachers of the gospel of individual regeneration. Yet it was said you could tell when a town had been struck by the revival by the fact that the glass in the windows of the houses had been washed and shone brighter. Macauley said the Evangelical Revival improved the quality of the cloth manufactured in the west of England. Lecky writes, "Wesley was one of the chief forces that saved England from a revolution such as France knew." And J. H. Jowett summed up the matter thus:

"The revival of personal religion under the Wesleys gave rise to the four great philanthropic movements of the eighteenth and nineteenth centuries: the anti-slavery movement, led by Wilber-force; the prison-reform movement, led by John Howard; the Sunday School movement, initiated by Robert Raikes; and the foreign missionary movement, led by William Carey."

Some years ago, an English nobleman riding about in his country, and coming to a certain village, looked for a public house but could find none. He inquired of an old man, "Why is it that a man can't get a drink of liquor in this miserable place when he wants one?" The old man raised his hat and answered: "Because, sir, a man named John Wesley passed this way about a hundred years ago."

We lift our hearts in earnest prayer that the Bible institutes may go on, in bright days and dark days, until Jesus comes. And may those who go forth from their halls, give out not only a true mes-sage, but give it out "in power, and in the Holy Ghost, and in much assurance."

Moody Bible Institute Monthly

FOR CHRIST'S SAKE, HELP A LITTLE! *Pathetic cry of a Christian from Russia*

"Dear Brethren: I wish to inform you that I am greatly suffering from starvation and must confess that the death of starvation is threatening me. . . .

"Therefore my dear Brethren, I beg you and those that are with you, for Christ's sake, please help me a little, because the death of hunger is peering into my eyes.

"Awaiting your prompt response, I am your brother in Christ." A. L. Y. Dear Christian Readers: Russia Inland Relief Mission invites all believers to participate in prayers and relief ministry to these persecuted and starving Christians in Russia. Address all communications to the

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

RECAPTURING THE SPIRIT OF EASTER

Easter morning has seldom dawned upon a world which needed its teachings more than ours. We are passing through the desolation of spiritual winter and are longing for the spring. Religious indifference, pulpit weakness, decreasing conversions, missionary deficits, spiritual coldness mark the Church. Pessimism is grappling us. The "frozen assets" are not limited to the financial world.

The spirit of the first Easter was the very opposite of this. Joy, courage, enthusiasm, sacrifice, victory radiated from it. It, too, followed winter. We are familiar with the transformation it produced. When He was arrested, His disciples fled like cowards and hid themselves behind locked doors. With tearful eyes and in broken voices they discussed the collapse of the great hope which for a brief time had lifted them out of the monotony and narrowness of their peasant life into the hope of a great and splendid future. But with His death this went out in black night. Peter said, "I am going back to my fishing trade." The others said, "We will go with you."

The Transforming Joy

All this was changed by the first Easter morning. The old hope lived more splendid than before. Despair gave place to a mighty hope. Cowardice was changed to heroic courage. Self-preservation gave way to self-sacrifice which counted even life of no value if only His cause might advance. Thus were they pushed into the front rank of the formative force of all time. In three centuries the new faith had swept the world.

Alas, how sadly we need their spirit of victory. The secret of our weakness is that we have lost the real message of Easter—the physical resurrection of Jesus Christ. Under the spell of that unclouded conviction the early Church swept the world. The teaching of the apostles is summed up in one sentence, "With great power gave the apostles witness of the resurrection of the Lord Jesus." It was this that gave vitality and courage, and filled with self-sacrifice

those conquerors of the pagan world.

Why the Church Fails Today

But today many calling themselves Christians maintain that it can be discarded altogether without sacrificing anything essential to our faith. They are trying to replace the supernatural Christianity by a "non-miraculous Christianity" built upon our own personal experience. This

THE VERY HEART OF THE GOSPEL AND ITS THEME SONG



Christ both died, and rose, . . . that he might be Lord both of the dead and the living.—Romans 14:9

error has spread like dry rot through the Church, destroying faith and quenching enthusiasm. This is the reason for much of the weakness of the Church of today. If we lose the faith which produced Christianity, should we be surprised that we also lose the power of that period?—*The United Presbyterian*.

HOW DOES YOUR BIBLE END?

Congress once issued a special edition of Thomas Jefferson's Bible. It was in fact simply a copy of our Bible with all references to the supernatural eliminated. Jefferson, in making his selections from the Bible, confined himself solely to the moral teachings of Jesus. The closing words of Jefferson's Bible are: "There laid they Jesus, and rolled a great stone to the mouth of the sepulchre and departed."

If our Bible really ended like that, it would be sad indeed. For that would mean that all the fondest hopes and brightest aspirations of the little group that clung to Christ to the last were buried with Him in Jerusalem. If our Bible ended like that, it would mean that the helpless man, hanging limp and bleeding on the

cross, with spear wound in side, and thorn wound in head, and humanity wound in heart, was simply a fanatic dying for a mistaken cause.

If our Bible ended like that, it would mean the impossibility of other resurrections. If Christ arose not, neither did Lazarus, nor the widow's son, nor the nobleman's daughter. If our Bible ended like that, it would put the stamp of utter futility and foolishness upon all the other miracles. It would mean that you and I had made a ghastly mistake about our own redemption. Dead in sins are we if He lies dead in the grave.

But thank God our Bible does not end like that! And the resurrection of Jesus Christ from the dead is our "lively hope."

The resurrection accepted, the stamp of credibility is placed upon all the other miracles He performed; the credentials of our faith are reattested, and the triumph of the garden becomes the crown and sequel of the tragedy of the cross.—*Temple Baptist Reflector*.

WHERE IS THAT PROMISED REVIVAL?

It is noteworthy that the fourth year of our present period of world-wide depression shows no distinct trend of the unchurched element of our country back to the Church. We have seen no claims that the promised religious revival is in progress. If people are in these days of general material bankruptcy more seriously than before, giving thought to the spiritual values of life, it is not indicated in the statistics of the Church. The figures of the Christian churches of America for the year 1932 are not yet at

hand, but there is no reason to expect that these figures will show an abnormal influx into the Church. The number of acquisitions will probably give no rise to hopes that a religious revival in our country is taking place.

A Collapse That Was Inevitable

However complete the wreckage of human institutions may be, the Word of God is immune against the disastrous influences of man's machinations and even against the most fervid demonstrations of the powers of hell. There is no doubt that the terrible mess which man has brought about in his own affairs, the total bankruptcy of his highly-touted philosophies, is due to the fact that he had constructed his life without considerations of the precepts of the Almighty, that the old gospel of sin and salvation, the precious message of the Crucified Saviour, had been crowded out of the picture, and that man had followed in the construction of his life the light of his own perverted reason. The collapse of such a philosophy of life was inevitable. Today the whole proud building lies prostrate. Theories and philosophies have been

exploded, dreams have been punctured. The Almighty God is forcibly teaching the instability of all human possessions and the futility of all human plans which leave Him out of the reckoning.

Will We Learn the Lesson?

How far our land is learning its lesson is still undetermined. It may be, however, that the chastening hand of God has not yet finished its task. It may be that even the Church has not become sufficiently introspective and has not learned its own lesson. It may be that we have become too worldly-minded, too stereotyped in our methods, too self-satisfied in our clannish provincialism, and too blind to the terrific spiritual need of the world that lies round about us. It may be that we are not lifting up our voices with sufficient seriousness and earnestness, that the compassion of the Lord for suffering mankind has not sufficiently filled our own hearts, that the spirit of self-satisfaction and selfishness still more or less dominates us. It is also true that the infiltration of Modernism has made certain sections of so-called Christendom absolutely powerless to speak a word of helpfulness and upliftment in these distressing days.

Advance on Our Knees

But even in that part of the Church which adheres to the old principles of an inspired Bible and a saving Christ there

are apparently still many lessons to be learned.

The Church today must be on its knees in fervent prayer. It must seek with holy earnestness the cleansing and reviving power of the Spirit of God. It must with deep humility be a persistent suppliant at the throne of mercy, first of all that it may learn its own lesson, and then that God would grant it grace and strength to do its appointed part in a tottering world. Whether or not by God's grace there shall be a widespread revival of true religion and a noticeable migration of despairing children of men from the camp of the world into the safety of the Church, remains a matter of God's disposition and dispensation.—*American Lutheran*.

THE FEDERAL COUNCIL AND EVANGELISM

In the February issue of *Church Management*, the editor, Dr. William H. Leach, calls upon the Federal Council of the Churches of Christ in America to assume the spiritual leadership in a campaign for vigorous evangelism as a means of solving the distressing problems of the day. He says, "The tragedies of a thousand years have been crowded in the past few months. The collapse of nations and social institutions, the bankruptcy of business and finance, the breakdown of sophisticated paganism, have brought humanity to the

brink of despair. "The times are ripe for a new call to evangelism. The fields are white for the harvest. The laborers are ready, but leadership is wanting."

What Dr. Leach says is true. But he is barking up the wrong tree. With the indefinite confessional character of many of the agencies constituting the Federal Council of the Churches of Christ in America, there is no hope that this body will undertake the leadership in a campaign of evangelism to lead the perplexed souls of men back to the verities of God's Word. The Federal Council has done the cause of the Cross no good. It has meddled in affairs that lie far outside the sphere of the Church and has concerned itself with extraneous perplexities of the social body rather than occupying itself with the great commission which the Founder of the Church gave to His followers.—*American Lutheran*.

CANADIAN SUNDAY SCHOOL MISSION

This interdenominational mission, which has for its purpose the organization of Sunday Schools in the frontier portions of Canada where as yet no provision has been made for a multitude of boys and girls, is experiencing many evidences of God's blessing. During the past year 2,730 meetings were held, with a total attendance of 98,029. Some 3,382 professed conversions resulted, the oldest being eighty-two years and the youngest six years of age. One hundred Summer Bible Schools scheduled systematic Bible study for more than a thousand children. The organization carries on an extensive work upon an amazingly small budget. This is due to the fact that so many of the summer workers serve without salary, having no further provision than their actual expenses. As these volunteer workers are recruited from Bible institutes and colleges, the high standard of the work at an approximate cost of fifty cents per day, may readily be seen. Readers may have one of these volunteer workers represent them on the field this summer for any given period of time.—*Bulletin*.

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Moody Bible Institute Monthly

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WAITING FOR THE EVANGELIST?

The business of the Church is the conversion of the unconverted at home and abroad. The New Testament gives no sanction to the notion that the membership of a church can enjoy the pleasures of Christianity while the gospel preaching and the invitation to the ungodly can be looked after by the pastor or by the traveling evangelist. The Church, as such, is to preach the gospel. The whole Church is the unit of evangelizing agencies.

The wise pastor will as far as possible have something for every member to do, and the faithful member will make some contribution to the unity, efficiency and fruitfulness of the Church. Christ gave His great commission to the Church, and not to any limited official body within the Church. In our modern day division of labor we are likely to overlook this fact and delegate soul winning to specialists. In doing this we not only violate the commandments of our Lord but rob ourselves of much joy.

Every church member by prayer, by gifts and by personal ministry should do his utmost to carry the gospel to lost men at home and abroad. When this New Testament conception of the Church is realized, the evangelistic message will be in demonstration of the Spirit and of power. In our day the churches are so busy along many lines that they forget their real function. In many of our so-called successful churches there is rarely heard the cry of a newborn soul. Soul winning is not only a function of a Christian church but it is the function of a Christian church. When a church gives up effort to save lost men at home through evangelism, and lost men the world around through missions, it ceases to be a church.—*Watchman-Examiner*.

THE MONEY PROBLEM

The love of money is the root of all evil, is a statement with authority behind it. Today most people will agree that the lack of money is the root of all misery. It is commonplace and platitudinous to say our financial matters are causing great distress for both the evil and the good. To those interested in good things, it seems as if the good suffer even more than the evil.

We incline to believe that the fat years made us pervert our theology. We have tolerated almost any view which had the backing of money or so-called scholarship. It is very noticeable that new and wrong theological views have had great ascendancy among the well-to-do. Preachers and professors with large incomes have been loudest in proclaiming views which some of us believe are wholly unbiblical and untruthful. Money has made us very tolerant in both belief and practice, to our great hurt. As we reveled in dollars, we lost much of true religion.

Grandiose schemes for redeeming the world without Christ, "the only Redeemer of God's elect," have grown amazingly in the last twenty years of plenty. Every minister and many outstanding Christians have had a stream of mail pouring in of plans that would meet the world's needs. Many of them were not even Christians,

and others were only sicklied over with a pale veneer of real Christianity. The old-fashioned gospel has been considered altogether too slow and too unprofitable for some great leaders. If poverty brings us back to the simple essential teachings of Christ and the Bible, the hard experience will not be altogether loss.

Good days are coming. We do not doubt that fact, but we may have to suffer much in order that our children may be prepared to use them aright when they do come.—*The Presbyterian*.



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CHRIST'S PEACE PLAN

A few years ago there were upward of twenty-two thousand applicants for a one hundred thousand dollar prize offered by Mr. Edward Bok for a peace plan. And the real peace plan was already in existence! Just six words: "Make disciples of all the nations."—*Heart and Life Bulletin*.

REGENERATION

I was staying one day at an inn in one of the valleys of northern Italy, where the floor was dreadfully dirty. I had it in my mind to advise the landlady to scrub it; but, when I perceived it was made of mud, I reflected that the more she scrubbed the worse it would be.

The man who knows his own heart soon perceives that his corrupt nature admits of no improvement; there must be a new nature implanted, or the man will be only "washed to deeper stains." "Ye must be born again." *Ours is not a case for mending, but for making new!*—C. H. Spurgeon.

LETTING ONE'S LIGHT SHINE

Once in giving an object-talk to Juniors on letting our light shine, I held up a lighted candle. "Now," I said "we can all see its light. Suppose I cover it," and I turned a can over it, adding, "It is shining, but it isn't doing any good." Here I removed the cover, and—well, it wasn't shining. The illustration was better than I had counted upon. The Christian who hides his light, and doesn't want others to know he is a Christian, sooner or later actually ceases to be what he is trying in so weak a way to be. *It requires the fresh air of sincerity to keep the light of Christian character burning.*—Mattie M. Boteler.

SERVE WHERE YOU ARE

A policeman in Birmingham, becoming a Christian, was so greatly troubled by the sights and sounds and sin among which he worked, that for a long time he and his wife prayed:

"Lord, take me out of the police service. Give me some other work."

Still no answer came and no other work was opened for him. At last he said to his wife: "I think we have been making a great mistake. We have been praying that I may be taken out of the force, and I begin to think that He has put me there to work. Now I am just going to pray that He will help me serve Him where I am."

This was the beginning of a life of marvelous usefulness. His influence over the men was so great that he was promoted to be the head of detectives. He was instrumental in the salvation of many criminals. *The place where God has put you is the place where you can do the best service for Him.*—W. A. Burch, in *Pentecostal Blessings*.

INCONSISTENCY

Not long ago I had occasion to drive through the wonderful tunnel which has been constructed under the Detroit River. At the entrance I noticed the sign, "Speed limit, twenty miles per hour." By trying to obey this regulation, I created great excitement. Drivers behind me honked their horns in noisy chorus, and on a raised platform stood a man in uniform wildly waving his arms for me to go faster. No one was satisfied until I had attained a speed of between thirty and forty miles an hour.

To put up an order directing drivers to keep to twenty miles and then to permit and even to urge them to break this law is bad in every way.

The right thing to do is to make the law known and then expect its strict observance.—A. C. Crews, in *Westminster Teacher*.

BODY OF HUMILIATION

While Archbishop Whatley was dying, the chaplain read to him some scriptures, and among them was the verse in which are the words "vile body" and "glorious body." He said, "Hand me my Greek Testament." He translated correctly, "The body of my humiliation shall be transformed into the body of glory." "Oh," he says, "I feel humiliated; I have to die; it is a thought that makes me shrink; I don't want to die; death is an awful humiliation, but it is a humiliation with a view to the glory, and the body itself is not a vile body; it is the temple of God, and God sees fit to dwell in the body, and make it completely His own. *This body has been redeemed as much as my soul.*"—A. C. Dixon.

PRESENT IN THE PEW

A traveler in a European village discovered a beautiful custom. At night she saw the people going to church, each carrying a little bronze lamp. These lamps they placed in sockets by their pews. The soft light of the lamps was the only illumination for the service. If a member was absent, there was a dark space!

We do not carry lamps to church, but we do send forth light. When we are absent there is darkness in our stead. The more people at church, the greater the inspiration. Many small lamps together make a great and beautiful light.

The first Christian church in Jerusalem had no building. It had a small membership; it had no officers; it had no pastor; it had no choir or pipe organ; it had no wealth; and, most startling of all, it had no New Testament!

But one reason why the church was such a success was that it had the total attendance of its membership. Pentecost was possible because "they were all together in one place." Its results lasted because they were "continuing steadfastly with one accord in the temple."—*Ralph V. Gilbert*.

WHEN SHE IS CORNERED!

"How much milk does that cow give?" asked the summer boarder. "Wall," replied Farmer Applegate, "ef ye mean by voluntary contribooshun, she don't give none. But ef ye kin git her cornered so's she can't kick none to hurt, an able-bodied man kin take away about 'leven quarts a day from her."—*Church School Leader*.

IMMORTALITY

It is said that a father once brought his son to Sir Joshua Reynolds, asking that the boy might become a student with him. He added that perhaps the lad could paint backgrounds for Sir Joshua's pictures. "He who can paint the background," said the great artist, "can paint the picture, for the background is the most essential feature."

The background of all New Testament teaching is the thought of immortality. Every occupation of life, every duty takes on a new significance because of this.—A. C. Crews, in *Westminster Teacher*.

ONE RACE, ONE SAVIOUR

A Japanese evangelist said to a group of his countrymen:

"When I attended a surgical clinic, and saw the foreign teacher preparing to remove a cataract from the eye of an old woman, I wondered to myself: 'Suppose that we Christians are mistaken, and that instead of one God there are many, and that the one that made the American did not consult with the one that made the Japanese, and as a result there is a difference in the anatomy of the eye, and so this operation proves a failure.'"

But the one God has "made of one blood all nations of men for to dwell on all the face of the earth." *Sin has infected the spiritual life of all races and nations, and Christ is the only power that can cleanse this human race.*—Francis Shunk Downs, in *Missionary Review of the World*.

IS IT TOO EASY FOR US?

When I was in Australia I went to see a woman, a cripple. When she was eighteen she was seized with a dread malady, and the doctor said that to save her life he must take off her foot. The disease extended to both legs and arms, till after successive amputations all that remained of that woman, Miss Higgins, when I saw her, was nothing more than a trunk. For fifteen years she had been there. She lay in bed one day and asked what she could do, a dismembered woman without a joint in her body. Then an inspiration came and she got a friend who was a carpenter to come, and he fitted a pad to her shoulder, and then to that another, and a fountain pen, and she began to write letters. Remember, when you write, you write with your arm. She had to write; there was no joint, and she wrote with the whole of her body! She received fifteen hundred or sixteen hundred letters from people she had brought to Christ through the letters she had written in that way.

If God can do that for a poor dismembered creature, what can He not do through you and through me?—F. C. Spurr, at Keswick Convention. From *S. S. Times*.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

CHOOSING JUDAS

R. W. C., Chippewa Falls, Wis.

Questions: (1) Did Jesus know that Judas would betray Him when He chose Judas to be an apostle? (2) Is the Church to be taken out of the world prior to the Great Tribulation?

Answers: (1) See John 6:64, 70, 71. (2) See I Thessalonians 4: 14-18; Revelation 3:10.

FUTURE OF THE UNITED STATES

M. N., Lamoni, Iowa

Questions: (1) If the end of the age comes soon what will be the future for us who live in the United States. (2) Are we not to be under the European powers some day? (3) Will there be wars among the nations before the Church is taken away?

Answers: (1) Our future will be the same as that of people in other parts of the world; namely, some will have part in the Rapture of the Church (I Thess. 4:16-18), while others will pass on into the Great Tribulation. (2) All the world, including the United States, will be included in the kingdom of the Beast, which is energized by Satan (Rev. 13:1-9). (3) Such wars are occurring even now.

TRUE ATONEMENT

S. S., Joliet, Ill.

Question: What is the real meaning of the atonement? Is it "at-one-ment," as Christian Science teaches? Is it true Jesus Christ was crucified by sinners but not for sinners?

Answer: The word atonement is frequently used in the Old Testament, but only once in the New (Rom. 5:11). The apostle informs us that we now have joy in God through Jesus Christ, because through Him we have received the atonement, or reconciliation (R. V.). While it is true that Jesus was crucified by sinners, the more precious truth is that while we were yet sinners Christ died for us" (Rom. 5:8). The only way for sinners to be reconciled to God is through the death of His Son for us (v. 10), otherwise we are still under God's wrath (v. 9). Sin is lawlessness, hence there can be no "at-one-ment" between God and the sinner until after that rebellious spirit has been removed from the heart. No reconciliation with God is possible except upon basis of the atonement for sin made by Jesus Christ when He died for us upon the cross.

IMPORTANCE OF THE RAPTURE

S. G. B., Muskegon Heights, Mich.

Question: If the Rapture be denied, could one still hold to premillenarianism?

Answer: In a sense, for the coming of Christ to execute the final judgments must precede the millennium. But the Rapture of the Church is so plainly taught (I Thess. 4:16, 17) that its denial would be to deny the authority of the Scriptures. If one disbelieve the Rapture, how can he believe in the resurrection, or the millennium itself?

THINGS OF THE WORLD

E. B., Muskegon, Mich.

Questions: (1) What are the things of the world (I John 2:15)? (2) Please explain the three lusts mentioned in verse 16.

Answers: (1) All things which are contrary to the will and the character of God. (2) The "lust of the flesh" has primary reference to the desire to gratify wrongly the appetites of the body. The "lust of the eyes" is sinful desire for the artistic and the beautiful. The "vainglory of life" is whatever ministers to the wrong gratification of our pride.

LAW OR GRACE

W. R. A., Etowah, Tenn.

Question: Are we at the present time living under law or under grace, or both?

Answer: Christians are not under the Mosaic law, "For Christ is the end of the law unto righteousness to every one that believeth" (Rom. 10:4, 9-13). In respect to personal salvation we have nothing to do with the Old Testament law. We are saved solely by grace, for the new birth is a divine miracle. But this does not mean that every Christian is free to do just as he pleases, for there are commandments in the New Testament as well as in the Old which we are under obligations to obey.

GLORIFICATION OF JESUS

A. V., Sidney, Australia

Questions: (1) Was Jesus ever glorified as Son of God? (2) Was He not raised from the dead as Jesus and not as the Son of God?

Answers: (1) The glorification of Jesus could occur only after He had ascended into heaven (John 7:39; 17:5). At that time, and since, He has been glorified as the God-Man. (2) The physical body was buried and the same body was resurrected, but this miracle occurred because of the Person to whom the body belonged (John 2:19; 10:17, 18). You seem to be separating the divine and the human natures in Christ Jesus so completely as to make two persons. Remember that the two natures are united in one person—the God-Man in whom all acts are unified.

THE CHRISTIAN SINNER

M. V. S., Chicago, Ill.

Question: Do we sin after we have accepted the Lord? My pastor says we can sin but we don't. He also says we can be saved today and lost tomorrow. As for me, I know that I have been saved, but I know also that I sin.

Answer: Yes, we certainly can sin. We ought not, but we do. How can a person be saved today and lost tomorrow, if that person does not sin? A true Christian is one who has been born from above by the Holy Spirit and receives thereby the gift of eternal life (John 3:16, 36; 5:24). Just how long is "eternal" life? We possess this life because we have been made partakers of the divine nature (II Pet. 1:4). Can God die? Neither can we, if we truly have been saved (John 11:26). Sad to say, we do sometimes sin. In which case we must at once confess the sin (I John 1:9) and remember that we have an advocate with the Father, Jesus Christ the righteous (I John 2:1).

THAT GOOD THING

J. B. H., San Francisco, Calif.

Question: Please give me more light upon II Timothy 1:14.

Answer: The "good thing" committed to Timothy was the "deposit" of doctrine or Christian teaching which had

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been given to him through the apostle Paul, as contained in "the form of sound words" (v. 13), and "the good doctrine" (I Tim. 4:6), which are contrasted with profane babblings and oppositions of false knowledge (I Tim. 6:20, 21). These precious truths are to be guarded not by mere reasonings, which may lead to rationalism, but by the indwelling Holy Spirit. It is He who enlightens the mind so that we may apprehend spiritual truths. In propagating the truth our dependence must also be upon Him (I Thess. 1:5).

MARIOLATRY

P. E. E., Peoria, Ill.

Question: How do you make out that the chief person of worship in the Catholic Church, is the Virgin Mary (December number), for it is evident that the central object in their worship is the mass?

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Answer: We should have more clearly stated our case. The mass is truly the central thing in public worship in Roman Catholic churches. What we had in mind was the broader and more personal worship of the individual. It is claimed that practice of praying directly to Mary originated about A.D. 600, while the worship of the Host was not invented until A.D. 1220. Since the Virgin Mary was "kept immune from any contamination of original sin," and also from sin after her birth, and was taken to heaven without dying, as Catholics are required to believe, is it any wonder that her worship has increased, and that festivals in her honor should have multiplied? For is she not "the mother of God, the queen of heaven, the clement queen, the queen of the world, the empress of the world, the mediatrix, the queen of the ages"? Pope Pius IX in his encyclical 1848 stated that if there be for us any hope, or grace, or salvation, they must be received solely through Mary. In the opinion of one of our great church historians, "Her worship even overshadows the worship of Christ."

THE MOLTEN SEA

L. S. K., Springfield, Ohio

Question: According to I Kings 7:23 we are informed that the molten sea of Solomon's Temple measured ten cubits in diameter and thirty cubits in circumference. An infidel says this is incorrect because the circumference of a circle is 3.1416+ times that of its diameter, and hence the measurement of the circumference is too small. What is your explanation?

Answer: Our answer is that the writer of I Kings does not attempt to give us the measurements of a certain circle, but the dimensions of the molten sea. The ten cubits measured the distance across the top, from brim to brim. What the infidel supposes is that this diameter intersects an imaginary circle made by a measuring line extended around the very top of this molten, or brazen, sea. But we refuse to measure this huge basin exactly where we are supposed by him to do, thus making an impassable geometrical circle. This brim was like the brim of a cup or of a lily (v. 26), and beneath its slight flare was the ornamentation (v. 24). Hence the most natural place to ascertain the circumference of the basin was by extending a line around the main body of the vessel. Indeed in all probability this measurement of thirty cubits was in the hands of the designers before the casting was begun.

SKETCH OF BUCHMANISM

R. W. B., Detroit, Mich.

Questions: (1) What is the origin of Buchmanism? (2) What does Buchmanism believe?

Answers: (1) The movement started in America in 1908 by Frank N. D. Buchman, a Lutheran minister and a Y. M. C. A. worker. In 1920 he visited England and began work among the students of Cambridge University. The next year work was started in Oxford. In 1928 an Oxford "team" visited South Africa, where the name "Oxford Group Movement" was attached to it. (2) So far as we know

no doctrinal statements have been issued. It is their boast that they do not preach doctrines but emphasize practice. Absence of doctrinal beliefs has been one of the criticisms of the movement. Since any one may join the movement, whether he be modernist, Roman Catholic, Christian Science, or what not, is proof that doctrine is considered non-essential.

REINCARNATION OF ELIJAH

L. V. L., Soledad, Calif.

Question: Was John the Baptist a reincarnation of Elijah?

Answer: John the Baptist had no pre-existence in any form. The only person we know who ever pre-existed before He came to this earth was the eternal Son of God. Reincarnation is a pagan doctrine. John himself disclaimed to be Elijah (John 1:21), although he came "in the spirit and power of Elijah" (Luke 1:17). Like Elijah of old he turned many of the children of Israel to the Lord (v. 16), but Elijah himself is to come again in his own person and will do the work appointed to him. As our Lord explained to His disciples, "Elijah indeed cometh and shall restore all things." This personal coming will immediately precede "the great and terrible day of the Lord" (Mal. 4:5). It is thought by many that he will be one of the two witnesses mentioned in Revelation 11:3-12.

MISLEADING TRANSLATION

G. W. T., Moniches, N. Y.

R. W. E., Loomis, Neb.

Question: Should the language of Jesus, "My God, my God, why hast thou forsaken me?" be changed to, "My God, my God, this is my destiny, for this I was kept"? The change is based upon the claim that the native language of Jesus was Aramaic, a language which the Greek and Latin translators did not understand.

Answer: The claim of this authority does not appear to be well founded, for the fact is quite well established that the language of Palestine in the time of Christ was bilingual, both Greek and Aramaic, and that He spake Greek as well as Aramaic. But the words used by Jesus were quoted from Psalm 22:1, and harmonize with the remainder of the verse. They are full of intense significance when we consider that as our sin-bearer Jesus was taking our place, while the weak substitute offered as the correct translation is almost meaningless.

PURPOSE OF THE PARABLES

J. G., Osage, Iowa

R. P., Winchester, Ohio

Question: I am puzzled about Mark 4:11, 12. Please explain.

Answer: A parable was both for the purpose of teaching the truth and also of concealing it. Jesus had taught the truth plainly to the Jews, but instead of believing it and acknowledging Jesus as their Messiah, they ascribed His power to Beelzebub (Mark 3:22, 29, 30). Following this rejection Jesus began to teach in parables. To the disciples was given an understanding of the mysteries of the kingdom of God, but not to others (v. 11). They had rejected their opportunity and now were judicially blinded (v. 12).

Moody Bible Institute Monthly

International Uniform Sunday School Lessons

P. B. Fitzwater

April 9

Jesus Requires Confession and Loyalty Mark 8:27-38

Golden Text:—And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

The time had now come for Jesus to take account of His ministry. Having been rejected by the rulers He went into retirement with His disciples. The primary object in His teaching at this time was to prepare the disciples for the tragic hour of the cross which He knew was so near. His teaching centered in the great cardinal doctrines of the Christian faith. He instructed them, touching His atoning death, resurrection, and glorious coming again. He knew that in the measure that they intelligently apprehended these things they would be able to pass through the ordeal before them. There is the same need on the part of the Christian disciples today. Those who clearly apprehend the divine Person, the vicarious atonement, the glorious resurrection and second coming of Christ, are undisturbed by the tragedies of the world and its consequent confusion.

I. Peter's Confession of Christ (vv. 27-30).

This confession was provoked by two questions of Jesus.

1. Whom Do Men Say That I Am (vv. 27, 28)?

This question referred to the opinions of the people regarding Jesus. Some believed Him to be John the Baptist, some Elijah, and some, one of the prophets. They all recognized Him to be a teacher or prophet with more than human authority and power. Jesus was not content with this acknowledgment. Had He been satisfied with this He could have remained in Jerusalem unmolested, for the Jews willingly acknowledged Him as much more than a human teacher.

2. Whom Say Ye That I Am (vv. 29, 30)?

Jesus persistently claimed to be the God-Man, the very Son of God, incarnate. He wanted the personal opinion of the disciples concerning Himself. It was not enough for them to know the opinions of man. He wanted them supremely to know Him personally as the Son of God. Destiny hinges upon such knowledge.

II. Jesus Teaching concerning the Cross (vv. 31-33).

He charged the disciples not to make public His messiahship as that would precipitate a crisis. The disciples had much need of instruction yet to prepare them for the crucial hour of the cross.

1. What He Taught (v. 31).

a. "The Son of man must suffer many things."

He suffered physical weariness and

hunger, ridicule and contempt, and even misunderstanding and lack of appreciation on the part of His friends and disciples.

b. "Be rejected of the elders, chief priests, and scribes."

These were the nation's official representatives, the very ones who should have known and received Christ and recommended His reception on the part of the nation. Truly, "He came unto his own and his own received him not" (John 1:11).

c. "Be killed."

This announcement was most startling to the disciples. They had not yet come to know that redemption was to be accomplished through the passion of the cross. Jesus now states with definiteness and certainty that He must die on the cross. This necessity was due primarily to the fact that it was the divine purpose to make the death of Christ the heart and core of the atonement, and also of human hatred and opposition.

d. "Rise again."

Though this was utterly incomprehensible to the disciples, He showed them that this would be the glorious issue of His death.

2. How the Disciples Received His Teaching (v. 32).

So unwelcome was His teaching, touching the cross, that Peter, the spokesman of the disciples, rebuked Him. Peter later saw through this darkness to the light of glory on the hilltops beyond (I Pet. 1:3, 4).

3. Jesus Rebukes Peter (v. 33).

He told Peter plainly that his attitude was due to his being under the influence of the Devil.

III. Jesus Going to Jerusalem to Die (Mark 10:32-34).

He went to Jerusalem with the consciousness of the awful tragedy before Him, the treachery of Judas, the fiery persecutions of the priests and scribes, the unjust judgment, the delivery to Pontius Pilate, the mocking and scourging, the crown of thorns, the cross between malefactors, the nails and the spear—all were spread before Him. He moved on to the goal, not by external necessity, but by an internal fixed purpose. He had not only come to minister but to give His life a ransom for many. The joyous outlook of the victory which was to be accomplished through the shedding of His blood led Him forward (Heb. 12:2). The purpose of the incarnation was the victorious death (Heb. 2:14). The notion that the death of Christ was incidental to His career is most fallacious.

IV. The Cost of Discipleship (Mark 8:34).

The law of the Christian life is suffering. To follow Christ means to turn one's back upon the world. To repudiate the world means to incur its hatred. To be Christians, therefore, means to share Christ's sufferings.

1. There Must Be Denial of Self (v. 34).

There is a vast difference between self-denial and denial of self. All people practice self-denial, but only Christians deny self. The way to heaven is the way of sacrifice and the denial of self.

2. The Cross Must Be Taken Up (v. 34).

This means that the suffering and shame will lie in the pathway of the one who is loyal to God. To live the godly life means suffering (II Tim. 3:12).

3. Christ Must Be Followed (v. 34).

This means to have the mind of Christ (Phil. 2:5), and to perform the service of Christ. The blessed issue of following Christ is a life of freedom here and now, and eternal life hereafter. Such sacrifice enriches the life which now is, and prepares for the enjoyment of that which is to come.

April 16

Jesus Transfigured Mark 9:2-29

Golden Text:—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—John 1:14.

In II Peter 1:16-18 is given an inspired interpretation of the transfiguration by one who was present and knew all that transpired. When Christ announced His death which was to take place on the cross, the disciples were greatly perplexed as to how victory could issue from death. Peter,

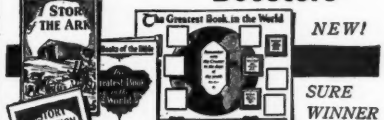
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James and John accompanied Jesus into the mountain. They went there to pray (Luke 9:28). Before going into the mountain Jesus declared that there were some standing in His presence who would not taste of death till they had seen the kingdom of God come with power (Mark 9:1).

In order to revive their drooping spirits and restore their confidence He was transfigured before them. Two men were sent from the realms above to talk with Jesus about His approaching death at Jerusalem (Luke 9:31)—the very thing about which the disciples refused to talk (Mark 8:31-33). The transfiguration is, therefore, a foregleam of the coming kingdom. It gives the outline of the order and method of the establishment of Messiah's kingdom.

I. Jesus the King Glorified on the Mountain (vv. 2, 3).

He took the disciples "by themselves" and was "transfigured before them." This shows that the purpose of the transfiguration terminated upon the disciples and not upon Christ. Christ's rebuke to Peter for his unwillingness to hear concerning His death seemed for a time to estrange the disciples from Him. To heal this breach and prepare them for the tragic hour required an unusual transaction. His shining raiment was typical of that glory which shall be manifest when Christ comes back to earth. His appearance on the mountain typifies His visible appearance on the Mount of Olives (Zech. 14:4, 9).

II. Peter, James and John Represent Israel in the Flesh in Connection with the Kingdom (v. 2).

Christ is peculiarly the King of Israel. According to Ezekiel 37:21-27, the Israelites are to be the central people in Messiah's kingdom. They shall be gathered from among the nations and united as one in that kingdom in their own country.

III. Moses and Elijah Appeared in Glory with Jesus (vv. 4-13).

These men in the glorified state are typical of the state of the saints in glory. Moses who was once denied an entrance into Palestine now appears in glory. He represented the redeemed of the Lord who shall pass through death into the kingdom. Multitudes of Christ's own who have fallen asleep shall be awakened by Him at His coming and shall then pass into the kingdom. Elijah represents the redeemed who shall pass into the kingdom through translation. Some shall be living upon the earth when the Lord comes, who without dying shall be changed and thus pass into the kingdom (I Cor. 15:50, 53; I Thess. 4:14-18).

1. Peter's Proposal (vv. 5, 6).

So definitely was the method of the kingdom unfolded before Peter that he proposed to erect tabernacles, one for Christ, one for Moses, and one for Elijah. It is true that the unveiling of the majestic person of Christ somewhat disconcerted Peter, yet he grasped its central meaning and proposed to celebrate the advent of His kingdom which had been prefigured in this tangible way.

2. The Divine Voice Out of the Cloud (vv. 7, 8).

God declared Jesus to be His beloved Son in whom He was well pleased. The way to know what is pleasing to God is

to study Jesus Christ who perfectly did His Father's will.

3. Christ's Charge (vv. 9-13).

He charged them that they should tell no man concerning the things which they had seen until He had risen from the dead.

IV. The Purpose of the Establishment of the Kingdom Demonstrated (vv. 14-29).

When they descended from the mountain of transfiguration they witnessed a great multitude in a state of perplexity. The immediate cause of this state was the grievous condition of the young man possessed with a demon (v. 18). The father of the young man had appealed to the disciples to cast the demon out, but they were unable to do so. When they brought him unto Jesus, the foul spirit was rebuked and came forth. This young man's state is representative of the nations who are grievously oppressed by the Devil. Just as this young man was grievously oppressed, causing him to cast himself into the fire and into the waters, so the nations even today in their great perplexity are doing the things which will result in their own destruction. The Devil will be peculiarly active in the oppression of men and nations in the last days. Just as he was peculiarly active when Christ was here, so the Scriptures set forth his peculiar activities just preceding Christ's second coming. This accounts for the turmoil among the nations at this time.

April 23

Jesus Rebukes Self-seeking
(Temperance Lesson)

Mark 9:30-50

Golden Text:—Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.—Romans 13:10.

I. The Stupidity of Self-seeking (vv. 30-32).

Jesus with His disciples was on His way to Capernaum for the last time. He was soon to leave for Jerusalem where He was to die the cruel death on the cross to save the world from its sins. He sought a place of retirement to instruct His disciples the meaning of the cross. The teaching which was interrupted at Caesarea by Peter's rebuke is now resumed. With definiteness He declares the future event as already present.

1. "The Son of Man Is Delivered unto the Hands of Men" (v. 31).

2. "They Shall Kill Him" (v. 31).

3. "He Shall Rise the Third Day" (v. 31).

While pressing continually upon them the fact and necessity of the cross, He always showed them the bright side—His triumphant victory over death in the resurrection from the dead. The hearts of the disciples were so steeped in selfishness that they failed to grasp the meaning of His teaching. If the disciples had more definitely attended to His teaching concerning the cross they would have been better prepared for the hour of testing which was so soon to overtake them.

II. The Wrangling of Self-seeking (vv. 33-37).

1. The Searching Question (v. 33).

Because Christ was omniscient He knew

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the secrets of their hearts. The fact that the disciples were wrangling about official position while the Lord was facing humiliation and death for them and for the whole world, shows how completely alone He was in His sorrow.

2. The Silent Disciples (v. 34).

They were ashamed in His presence when the selfishness of their hearts was revealed.

3. The Stinging Rebuke (v. 35).

"If any man desire to be first, the same shall be last of all." The greatest men are those who are willing to take the lowest place and serve others.

4. The Striking Illustration (vv. 36, 37).

He took the child and set him in the midst of them, thus in a concrete way enforcing His teaching. The child was an illustration of ignorance and dependence. By example and word He showed that true greatness is expressed by willingness to aid the weak, to enlighten the ignorant, and to serve those in need. All who render such service do it, not merely to the needy ones, but to Christ and God. True greatness, therefore, consists, not in self-seeking, but in rendering cheerful service to the needy in the name of Christ.

III. The Intolerance of Self-seeking (vv. 38-41).

1. John's Guilty Conscience (v. 38).

In the light of the teaching of Jesus, John was disturbed over having forbidden a worker for Christ who did not follow after Him. Doubtless, this intolerance was in part due to jealousy for Christ, but also for selfish ambition. Many time bigotry is mistaken for zeal for Christ.

2. Whom to Tolerate (vv. 39-41).

a. Those who are casting out devils (v. 39).

We should really satisfy ourselves that supernatural works are being done. Are demons being cast out? However, this is not final, for there is a supernatural work not of God (Matt. 7:21-23).

b. Those who are doing supernatural works in Christ's name (v. 41).

All workers going forth in the name of Christ and for the glory of Christ should be given Godspeed. If good work is being done, even though not our way or by one who is not a member of our church or school, "forbid him not."

IV. The Awful Issue of Self-seeking (vv. 42-50.)

1. Ruin to Others (v. 42).

Self-seeking usually results in ruin to others.

2. Ruin to the Individual (vv. 43, 45, 47).

In both cases the issue is eternal torment. Selfishness is opposed to God, and that which is opposed to Him must be eternally separated from Him. Self-renunciation should be so complete that we should be willing to abandon the most necessary and lawful things in life—hands, feet, eyes—when they become occasions for stumbling either for ourselves or others. No matter how dear or how necessary the friendship, faculty, or possession, if it leads to disloyalty to Christ, it must be forsaken. Spiritual surgery must be employed even when the loss is as great as the sacrifice of a hand or foot. Better suffer the temporary loss and pain of such separation than to suffer eternally.

April, 1933

April 30

Jesus Sets New Standards of Living (A Stewardship Lesson)

Mark 10:1-31

Golden Text:—And as ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

I. Concerning Marriage (vv. 1-12).

The question touching divorce which the Pharisees temptingly put to Christ, brought forth teaching which exhibits marriage in its true light.

1. Marriage Should Not Be Degraded by Divorce (vv. 1-5).

Marriage was instituted by God and was intended to be indissoluble. Moses suffered divorce, limited and regulated it. Its existence indicates the coarseness and perverseness of man. Its real cause is sin. Perhaps the most outstanding evidence of the blighting effects of sin is seen in the increasing number of divorces.

2. Marriage God's Primal Law (vv. 6-8).

The ideal law of life for the subjects of Christ's kingdom is marriage. This is proven by the fundamental fact of sex. "God made them male and female" (v. 6). The union of the male and female natures is physical, mental and spiritual. In marriage the male and female natures are mutually complemented—"They twain shall be one flesh: so then they are no more twain, but one flesh" (v. 8). God's intention is that man should not be without the woman and the woman without the man (I Cor. 11:11).

3. Marriage Has God's Sanction (v. 9).

When God created Eve and brought her unto Adam, He declared that man should leave his father and mother and cleave unto his wife and that they shall be one flesh. God performed the first marriage ceremony. "What, therefore, God hath joined together let not man put asunder."

4. Remarriage of the Divorcer Is Adultery (vv. 10-12).

The marriage relation can only be dissolved by death and sin. Marriage is for life. Divorce for other than marital infidelity does not give the right to remarriage.

II. Concerning Children (vv. 13-16).

The union of the male and female natures according to God's primal law of marriage, lays the foundation for family life. The normal issue of such union is children. It was fitting that Jesus in connection with the divine law of marriage should set forth His estimate of children. Attention to the teaching of Jesus will give an understanding of the value of work among children. Christian men and women will regard children as the property of the Lord and will esteem it a high and holy privilege to train them for Him. Observe,

1. Children Brought for the Touch of Jesus (v. 13).

2. Parents Rebuked by the Disciples for Bringing Their Children (v. 13).

3. Jesus' Reply (vv. 14, 15).

a. "Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God" (v. 14).

b. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (v. 15).



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4. Jesus' Action (v. 16).
He took the children up in His arms and blessed them. Where Christ rules, childhood is sacred.

III. Concerning Riches (vv. 17-31).

1. The Young Ruler's Question (v. 17).
This young man was in earnest. He came running and kneeled to Jesus. He was a young man with a lovable character. Jesus loved him. While he was moral, earnest and courageous, he had a defective theology. He thought that eternal life could be obtained by good works.

2. Jesus' Reply (vv. 18-20).
He put His finger on the weak spot in the young man's life. He knew that possessions gripped his heart, revealing the fact that he was a covetous man, a violator of the tenth commandment.

3. Lacking One Thing, and Yet Lost (vv. 21, 22).

When the Lord pointed out to him that the love of money was the defect of his life, he was unwilling to pay the price. He chose wealth rather than Christ and perhaps parted company with the Lord forever.

4. The Peril of Riches (vv. 23-27).
Jesus said, "How hardly shall they that have riches enter into the kingdom of God!" Discerning the astonishment of the disciples He said further, "How hard is it for them that trust in riches to enter into the kingdom of God!" The difficulty does not lie in the fact that a man possesses riches, but that riches possess him. Wealth is a mighty power and in itself is good. It will provide bread for the hungry, and amelioration for the suffering, and even send the gospel to the ends of the earth. It is a short step from the possession of riches to trusting in them. The tendency of growing wealth is to destroy the nobler life of the soul.

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May 7 Jesus Faces the Cross Mark 10:32-52

Golden Text:—And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.—Luke 9:51.

I. Jesus Foretells His Death and Resurrection (vv. 32-34).

This is the third time He makes this prediction. This time it was while on the way to Jerusalem. The circumstances are most tragic.

1. Jesus Going before Them (v. 32).
As to why they were lagging behind we can only surmise. Perhaps there was slight alienation on the part of the disciples because of the Master's rebuke. Jesus was going with the full consciousness of the awful tragedy of the cross before Him, the treachery of Judas, the fiery persecutions of the priests and scribes, the unjust judgment, the delivery to Pontius Pilate, the mocking, the scourging, the crown of thorns, the cross between malefactors, the nails, the spear—all were spread before Him. Despite all this He moved on to His goal, not by external necessity, but by a fixed purpose. The Divine Servant had come not to be served, but to minister and to give His life a ransom for many. He was now moving on of His own volition to the glorious issue of the cross. Doubtless the joyous outlook of the victory which would be accomplished by the shedding of His blood led Him forward (Heb. 12:2). The notion that the death of Christ was incidental to His career is most fallacious. The very purpose of the incarnation was the victorious death (Heb. 2:14). His example of heroism is unique.

2. The Amazed Disciples (v. 32).
His utterances and demeanor filled their minds with perplexity and their hearts with awe. Their failure to understand the meaning of His words, as well as His calm and resolute purpose to go to Jerusalem, was the cause of their amazement.

3. The Crowd Followed in Fear (v. 32, R.V.).

The strange atmosphere and happenings struck them with awe and fear.

4. Jesus Instructing the Twelve (vv. 33, 34).

In this state of confusion Jesus called them to Himself and patiently instructed them as to "what things should happen unto him."

a. "Delivered unto the chief priests and scribes."

b. "They shall condemn him to death and deliver him to the Gentiles."

c. "They shall mock, scourge, spit upon, and kill him."

d. "The third day he shall rise again."

II. The Ambitious Request of James and John (vv. 35-45).

1. The Request (vv. 35-37).
It was for a place of pre-eminence in the kingdom. According to Matthew, their mother was the intercessor (Matt. 20:20). Christ had told them of the awful agony of the cross and also of the glory which should follow. While their request reveals pride and selfish ambition, yet faith in the Lord and a right desire were not wholly lacking. It was not entirely for

their glory that they made this request, but because of their personal desire to be with their Lord.

2. Jesus' Reply (vv. 38-45).

a. To James and John (vv. 38-40).

(1) Their misconception rebuked.

"Ye know not what ye ask."

(2) Positions of glory in Christ's kingdom are earned, not obtained through favor or arbitrary assignment.

The way to honor is through suffering. The cup which they were to drink was all that they were to suffer because of His crucifixion. Christ conceded that the positions which they craved were attainable, but in a different way from what they thought. The way to places of glory in Christ's kingdom is through lowly self-forgetful service and suffering.

b. To the ten disciples (vv. 41-45).

(1) Their displeasure (v. 41).

They were displeased with the request of James and John. Their action was not prompted by righteous indignation, but by selfish ambition.

(2) True greatness declared (vv. 42-45).

To minister to others is greater than to be ministered unto (v. 43). Among the Gentile nations greatness was conceded to those who exercised authority over others. This is still the world's conception. Among the followers of Christ a different standard prevails. The highest standard of Christ's kingdom is to forget self in devoted service to others, even to the giving of one's life. The supreme example to be followed by all is Jesus Christ Himself. His whole life was spent in going about doing good, and on the cross of Calvary He made the supreme sacrifice in providing a ransom for many.

III. Jesus Cures Blind Bartimaeus (vv. 46-52).

Though bearing the weight of His cross, He had time for gracious deeds. Blind Bartimaeus received his sight.

1. Bartimaeus' Request (vv. 46, 47).

He cried to Jesus for mercy. The fact that he addressed Him as the son of David showed that he recognized His messiahship. In spite of his blindness his faith enabled him to take hold of Jesus. As soon as he heard Jesus was passing he cried to Him for help.

2. Rebuked by the Multitude (v. 48).

This rebuke provoked even a more earnest cry from Bartimaeus. He believed that Jesus could and would help him, and realized that it was now or never with him.

3. The Blessing Granted (vv. 49-52).

Though Jesus knew his desire, He wished him to definitely commit himself. When his eyes were opened he doubtless saw many interesting things in the world, but the supreme object of interest was Christ, for he followed Him. Note the progress in the experience of Bartimaeus.

a. A blind beggar (v. 46).

b. His cry for mercy (v. 47).

c. The persistence in his cry (v. 48).

d. His response to the call of Jesus (vv. 49, 50).

e. His specific request (v. 51).

f. His immediate recovery of sight (v. 52).

How quickly an earnest soul may pass from sore need to jubilant discipleship.

For Sermon and Scrap Book

William Norton

WHAT SHALL I DO?

Mark 10:17

1. Consider Christ (Heb. 12:3). His creatorship, compassion, crucifixion, completion, coronation and coming again.
2. Claim Christ (II Tim. 1:12). As Saviour, Guide and Friend.
3. Confess Christ (I Cor. 6:20). By surrender of your person (Rom. 12:1); possessions (Luke 6:38); praise (I Pet. 2:9).—Elias C. Gooble.

THREE VIEWS EXPRESSED IN THE LORD'S SUPPER

This do in remembrance of me.—Luke 22:19.

1. *Retrospective*—Past—Commencement. A sign of Christ who has delivered from the penalty of sin (cross-conversion) John 5:24.
2. *Introspective*—Present—Continuance. A sign of Christ who now delivers from the power of sin (earthly walk) I Peter 1:5.
3. *Prospective*—Future—Consummation. A sign of Christ who will deliver us from the presence of sin (Rapture) Hebrews 9:28.—R. W. Van Anda.

THE SEVENFOLD REALITY OF JESUS—"HIMSELF"

(For Passion Week)

1. "Himself took our infirmities" (Matt. 8:17).
2. "But made himself of no reputation" (Phil. 2:7).
3. "To make in himself one new man"—humanity (Eph. 2:15).
4. "He humbled himself and became obedient unto death" (Phil. 2:8).
5. "He saved others; himself he cannot save" (Matt. 27:42).
6. "Who gave himself for our sins" (Gal. 1:4).
7. "Christ loved the church and gave himself for it" (Eph. 5:25).—H. L. Burkett.

WHY DID JESUS DIE?

Introduction: He did not die of old age, or disease, or because He could not help Himself. He could have commanded twelve legions of mighty angels to deliver Him (Matt. 26:53). Even the soldiers dared not touch Him (John 18:6).

1. He died for the ungodly (Rom. 5:6).
2. He died to put away sin (Heb. 9:26).
3. He died for our sins according to the Scriptures (I Cor. 15:3; I Pet. 2:24).
4. He died "the just for the unjust, that he might bring us to God" (I Pet. 3:18).
5. He died to redeem us from the curse of the law (Gal. 3:13).
6. He died to deliver us from the power of death and the Devil (Heb. 2:9, 14, 15).
7. He died to reconcile a lost world to God (II Cor. 5:18-21; Col. 1:20-22).—Norman H. Camp.

April, 1933

THE PUBLICAN'S PRAYER

Luke 18

1. It was passionate in its appeal.
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CHRIST LIVETH IN ME

Galatians 2:20

Christ lived in Paul's life, as evidenced by:

- A life of Prayer (Acts 9:11).
- A life of Faith (Acts 27:25).
- A life of Sacrifice (Acts 27:26; 11:24-33).
- A life of Obedience (Acts 26:19).
- A life of Grace (I Tim. 1:12-15).
- A life of Love (II Cor. 2:4).
- A Yielded life (Acts 21:13).
- A Spirit-filled life (Acts 13:9).
- A Separated life (Rom. 1:1; II Cor. 6:17).—Clarence Ray Ferguson.

"GLORIES OF THE CROSS"

Dr. A. C. Dixon, while pastor of Metropolitan (Spurgeon's) Tabernacle, London, preached a series of twenty-one sermons from this one text: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Galatians 6:14. The following are the various aspects treated:

- "In its Deeper Meaning."—Philippians 2:5-8.
- "In its Dynamic."—I Corinthians 1:18.
- "In its Magnetism."—John 13:32.
- "In its Necessity."—John 3:14.
- "In the Motive behind It."—John 3:16.
- "In its Vicariousness."—I Corinthians 5:7-11.
- "In the Liberty it Gives."—John 8:36; Revelation 1:5,6.
- "In the Character it Builds."—Hebrews 13:20, 21; Philippians 3:8-11.
- "In the Enemies it Makes."—Philippians 3:18, 19.
- "In the Remission of Sins it Insures."—Luke 24:45-47; Hebrews 9:22.
- "In the Peace it Produces."—Colossians 1:19, 20.
- "In the Atonement it Effects."—Romans 3:21-26.
- "In the Redemption it Brings."—Revelation 5:9, 10; Ephesians 1:7; I Peter 1:18, 19.
- "In the Victories it Gains."—Revelation 12:11.
- "In the Soul-food it Furnishes."—John 6:53-56.
- "In the Standing before God it Gives."—II Corinthians 5:20, 21.
- "In the Covenant it Confirms."—Matthew 16:28; I Corinthians 11:25.
- "In the Testings it Applies."—Matthew 26:24; Galatians 5:11.
- "In the Love it Commends."—Romans 5:8.
- "In the Heaven it Makes."—Revelation 5:6; 7:9-17.
- "In the Hell it Destroys."—I John 3:8.

THE ARM OF GOD

1. A Saving Arm (Isa. 59:16).
 2. A Gathering Arm (Isa. 40:11).
 3. A Ruling Arm (Isa. 40:10).
 4. A Trustworthy Arm (Isa. 51:9, 10).
 5. A Victorious Arm (Deut. 33:27).
- God's arm is the Arm of Love on which we lean (S. of Sol. 8:5).
- It is a Preserving Arm, on which we are set as a seal or armlet (S. of Sol. 8:6).—William Luff.

GRACE

- "Grace and truth came by Jesus Christ" (John 1:17).
- "By grace are ye saved" (Eph. 2:8).
- "Grace of our Lord was exceeding abundant" (I Tim. 1:14).
- "By the grace of God I am what I am" (I Cor. 15:10).
- "Be strong in the grace" (II Tim. 2:1).
- "My grace is sufficient for thee" (II Cor. 12:9).
- "The grace of our Lord be with you" (Rev. 22:21).
- "The Lord will give grace and glory" (Ps. 84:11).—William Luff.

PALM BRANCHES AND REJOICING

- I. **God's People Rejoice in Him.**
 "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days" (Lev. 23:40).
- II. **God's People Rejoice in His Habitation.**
 "And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written" (Neh. 8:15).
- III. **God's People Rejoice in His Coming King.**
 "Took branches of palm trees, and went forth to meet him, and cried Hosanna! Blessed is the King of Israel that cometh in the name of the Lord" (John 12:13).



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GOOD FRIDAY MEDITATIONS

THE POWER OF THE CROSS

"If we know anything at all about the cross of Jesus Christ we know that it has a divine, sanctifying, emancipating power. It brings us not only absolution from guilt, it brings us deliverance from the dominion of sin. As soon as a man really believes in a crucified Saviour there is at once an inward crucifixion of his own heart and will; his flesh, with the affections and lusts, is crucified. And, by that cross, the world is crucified unto him, and he unto the world. Along with the virtue of the blood of Christ there comes the power of the Holy Ghost. The man who is born again by faith in that once-offered Sacrifice for sins receives at once a new life of God in his soul."—F. S. Webster.

THE LIGHT OF THE CROSS

What a dark night it would have been if our Lord and Master had been caught up with Moses and Elijah, and no Christ had died for our sins! Oh, how Jesus Christ has lit up this world! But suppose that He had gone up to heaven on the other side of Calvary, and had never finished His work! Suppose that God in His love for His Son had said: "I can't let those men spit upon You and smite You. I will take You back to my bosom." What darkness would have settled down on this world! But Moses disappeared, and Elijah disappeared, and Christ only was left, for Christ is all. The law and the prophets were honored and fulfilled in Him.—D. L. Moody.

TRUTH THAT IS GOLDEN

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

1. A desire based upon a condition.
2. A denial based upon a sacrifice.
3. A determination based upon a burden.
4. A destiny based upon a purpose.—

Pioneer of a New Era.

PARTAKERS

1. Partakers of flesh and blood (Heb. 2:14).
2. Partakers of the divine nature (II Pet. 1:4).
3. Partakers of the heavenly calling (Heb. 3:1).
4. Partakers of Christ (Heb. 3:14).
5. Partakers of the Holy Ghost (Heb. 6:4).
6. Partakers of His holiness (Heb. 12:10).
7. Partakers of chastisement (Heb. 12:8).
8. Partakers of Christ's sufferings (I Pet. 4:13).
9. Partakers of the inheritance (Col. 1:12).—Stella Anderson.

EASTER SUNDAY ANSWERS THREE QUESTIONS

Three questions were asked that matchless morning:

I. "Who Shall Roll Away the Stone?" (Mark 16:3).

1. *Humanity has always asked that question when confronting a grave.*

- a. Fear of death will utter it.
- b. Ignorance and superstition will murmur it.
- c. Unbelief will sneeringly repeat it.

2. *Science has answered that question in part only.*

a. By observing nature; spring follows winter; grain dies and lives, etc.

b. By tabulating experiences of the human race. Man has always cherished a belief in the after life.

3. *Christianity answers it finally and satisfactorily.*

Jesus, the Risen Christ, is Easter's answer to every sincere heart.

II. "Why Weepest Thou?" (John 20:13).

1. *Humanity always wept and sorrowed at the grave.*

a. Silenced voice of a mother; the cold hand of a dear child, etc.

c. Human heart will break or become bitter if not lifted up and comforted by God.

2. *Christianity has an Easter experience that will stop every tear.*

Mary's faith has now found a new rock to fasten her anchor, knowing that He who raised up the Lord Jesus will raise her up also. Her weeping has been turned into joy!

III. "Why Seek Ye the Living among the Dead?" (Luke 24:5).

1. *Humanity still makes its pilgrimages to the cemetery, to the place of death, the tomb, the grave.*

2. *Prophets foretold His death and resurrection.*

3. *Jesus repeatedly during His sojourn told of His death and resurrection.*

4. *Witnesses of His resurrection ministry numbered by the hundreds.*

5. *Pentecost and the birth of the Christian Church testify clearly.*

6. *The witness of the experience of Paul and every believer since.—Rudolf Malek.*

Moody Bible Institute Monthly

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ISAIAH'S VISION COMMISSION

Isaiah 6:1-9

1. A Vision of Exaltation: "I saw the Lord high and lifted up" (v. 1).
2. A Vision of Humiliation: "Woe is me" (v. 5).
3. A Vision of Regeneration: "Thy sin is purged" (v. 7).
4. A Vision of Evangelization: "Send me" (v. 8).—Alton Glosure.

CHRIST'S RESURRECTION

1. The Old Testament seers prophesied His resurrection (Ps. 16:10).
2. Christ Himself foretold His own resurrection (Matt. 20:19; John 2:19-22).
3. The gospel historians all record His resurrection (Matthew, Mark, Luke, John).
4. The apostles preached His resurrection (Acts 2:24; 17:18; Rom. 10:9, 10; I Cor. 15).
5. The universal observance of the Lord's day among Christian believers proclaims His resurrection.
6. Every truly saved person recognizes His resurrection as a fundamental tenet of Christian doctrine (Rom. 10:9, 10; I Cor. 15:14, 17).
7. The transformation wrought in my own life through believing the gospel is to me an unanswerable argument and positive evidence to the reality of His resurrection.—Clarence M. Keen.

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April, 1933

THE SINNER'S STATE BY NATURE

Ephesians 2:12

1. Christless—"without Christ."
2. Friendless—"aliens."
3. Homeless—"strangers."
4. Hopeless—"having no hope."
5. Godless—"without God."—*The Treasury*.

LIFE RULES

Eat less—Breathe more.
Talk less—Think more.
Ride less—Walk more.
Clothe less—Bathe more.
Worry less—Work more.
Waste less—Give more.
Preach less—Practice more.—*Torch Bearer*.

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST"

Romans 1:16

1. Not ashamed of His Virgin Birth.
2. Not ashamed of His Sinless Life.
3. Not ashamed of His Mighty Miracles.
4. Not ashamed of His Matchless Teachings.
5. Not ashamed of His Vicarious Death.
6. Not ashamed of His Bodily Resurrection.
7. Not ashamed of His Triumphant Ascension.
8. Not ashamed of His Glorious Coming.
9. Not ashamed of His Gracious Salvation.
10. Not ashamed of His Transforming Power.
11. Not ashamed of His World-Wide Conquests.
12. Not ashamed of His Coming Kingdom.—*Watchman-Examiner*.

RISEN WITH CHRIST

Romans: 6:5

Easter follows Good Friday as day follows night:

"It's Easter time, O fair the morn!
The night has passed like a very dream,
And victory crowneth the day new born,
For death is vanquished and life's supreme."

1. *Risen with Christ Means Separation from the World.*

Jesus left the tomb never to return. He left everything behind, not as Lazarus (see Eph. 2:4-7).

2. *Risen with Christ Means Consecrated to Him.*

In the Revised Version instead of the word "planted," as in the Authorized Version, there is the word "united." There must not only be separation from the world, as indicated by leaving the tomb, but union with Christ as risen Lord.

3. *Risen with Christ Means Freedom.*

While in the tomb there was bondage, limitation, etc. After the resurrection the laws of gravitation did not affect Jesus. The Christian has freedom, like the colonists of America, who were free from the time they responded to Patrick Henry's words: "Give me liberty or give me death!"—J. H. Ralston.

WHO GAVE HIMSELF

1. For all (I Tim. 2:6).
2. For the church (Eph. 5:25).
3. For us (Titus 2:14).
4. For our sins (Gal. 1:4).
5. For me (Gal. 2:20).

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Spiritual Rebirth Needed



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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Dr. Floyd John Evans conducted a February-March evangelistic campaign at Santa Cruz, Calif., in a tabernacle seating 3,000 people. Dr. Evans will return East about Easter.

F. A. Geisenheimer assisted O. R. Lamper, pastor of the Wabash Presbyterian Church, Allendale, Ill., in a series of meetings during February which were well attended. The Wabash Presbyterian Church in Allendale is the oldest in Illinois.

Joseph T. Larsen conducted fifteen days meetings in the Swedish Free Church, St. Paul, Minn., ending February 19. God blessed and about thirty accepted Christ as their Saviour; others yielded to God for definite service anywhere. Mr. Larsen conducted meetings in Minneapolis through the middle of March.

The Interdenominational Christian Council conducted a Bible and evangelistic conference during the week of February 26 in the Methodist Church of Athens, La. R. L. Clayton, executive secretary of the organization was in charge of the conference. The meeting was participated in by representatives of all of the Protestant churches in Athens, with representatives from surrounding towns and communities. In addition to the devotional features, three Bible courses were offered. The Life of Christ, taught by J. H. Bowden; The Christian Religion, by R. L. Clayton; Missions, by A. K. McLellan.

O. W. Stucky closed a two weeks campaign the first of February in the Loomis Park Baptist Church in Jackson, Mich., of which J. J. Pease is the pastor. There were a number of conversions and reconsecrations, with twelve baptisms on the closing Sunday. More than 4,400 chapters were read in the Bible during the campaign. Mr. and Mrs. Stucky went to the Springwells Avenue Baptist Church, Detroit, Mich., on February 19 for an eight day meeting. During the week of services the congregation read 4,471 chapters in the Bible. There were sixty who came to the prayer room and accepted Christ as their personal Saviour. In addition a number came to unite with the church either by letter or baptism.

Guy W. Green held meetings in the First Presbyterian Church, Madison, Kan., February 1 to 12. There were six additions to the church, five of whom came on confession of faith.

Frank Grazadei held an engagement as song leader and Bible teacher at the Methodist Episcopal Church, South Prestonsburg, Ky., February 5-19. The evangelistic preaching was done by the pastor, J. M. Helm.

Harry O. Anderson conducted meetings at Burbank, Calif., C. M. Northrup, pastor. The meetings met with unusual success. The first two weeks there were seventy-one decisions for Christ. The services continued an additional week. The campaign chorus choir of seventy-five voices sang each night assisted by a booster chorus of 150 voices. The revival was a blessing to the entire town.

Sylvester Sanford reports a two weeks meeting which closed Sunday, February 12, in the United Brethren Church, Syracuse, Ind., E. C. Ridenbach, pastor. The congregations of the Brethren, Evangelical, Lutheran, and Methodist churches attended the meeting, the pastors joining in the spirit of the services in a wonderful way. There were forty-six definite decisions, sixteen reclamations and thirty conversions. There were twelve baptisms and twenty-nine united with the church on the last Sunday.

James Rayburn writes of a meeting he conducted in Seminole, Okla.: "We had a great meeting. There were over 600 who came forward. A great number of men and women from the oil field were converted. The Methodist and Baptist churches received over 200 additions each, and many other smaller churches received new members." The tabernacle used by Mr. Rayburn seated 3,000 persons. Mr. Rayburn's next meeting was in the Christian Church of Columbus, Kan. This was followed in March by a union meeting in his old boyhood home town of El Dorado.

A. Frank Houser reports a remarkable engagement in his church during the first two weeks of February, by John W. Troy of Winona Lake, Ind. Mr. Houser says, "It was one of the most remarkable and successful meetings we have had during the past ten years. Hundreds have come to Christ, and hundreds have come for consecration and life service. The finances and free will offerings were the most easily raised of any campaign in which I have ever had any part. The auditorium seating a thousand was filled every night. The last Sunday we installed amplifiers in our gymnasium and two Sunday School department rooms to accommodate the crowds."

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S. D. Rogers, of Birmingham Gospel Tabernacle, Birmingham, Ala., writes, "The young people of the Birmingham Gospel Tabernacle are doing a great work in this city. I have been working personally with them in the jail for over two years now. We have witnessed conversions the like of which I have never seen before. The work is under the direction of Glenn V. Tingley, pastor of the tabernacle."

Anton Cedarholm closed a successful campaign in Moline, Ill. Hundreds packed the church each night. After the standing room was taken, many were turned away. The power of God was very evident and many were prayed with. On the closing night the evangelist and other Christian workers prayed with seekers until 1:30 in the morning. The evangelist was invited for two weeks, but the blessing of God was so evident that the services continued for three weeks. The latter part of March Mr. Cedarholm conducted a campaign in the Austin Baptist Church, Chicago, during which time he was the speaker at the Business Men's Noon Day Evangelistic services in the loop district at the Garrick Theater. Mr. Hilmore Cedarholm is rendering valuable assistance in the music and young people's work.

Moody Bible Institute Monthly

New England Fellowship activities for March included a city-wide campaign in Worcester, Mass., March 12 to April 2, in which Dr. W. B. Riley was the speaker, with more than twenty churches co-operating.

The Musical Kindigs assisted Ralph Stewart in two very successful meetings in February. The first three weeks were in Columbus, Ohio. Mr. Stewart's church was unable to accommodate the crowd so the meeting was moved to the Masonic Temple nearby. This was also crowded to capacity. From Columbus, Ohio, the Kindigs went with Mr. Stewart to Marietta, Ohio, and held a ten day meeting in the First Baptist Church. God graciously demonstrated His power in both of these campaigns. From Marietta, the Kindigs went to assist Harry McCormick Lintz in a union campaign in Kankakee, Ill.

The Tebo Gospel Trio conducted a campaign during the month of January in the State Street Methodist Episcopal Church, Ithaca, N. Y. There were large congregations from the first, and before the meetings closed the galleries were filled and it was necessary to bring in extra chairs. One hundred and thirty-nine accepted Christ as their personal Saviour, besides the many who, as Christians, surrendered their lives fully to Christ. Several young people manifested a desire to enter special Christian service. The trio began a campaign the latter part of February in the Methodist Protestant Church at Baldwin, Long Island.

Arthur W. and Mrs. McKee, who assisted Dr. W. B. Riley in a three weeks campaign in Minneapolis in January, have devoted their time during February and March in meetings in Florida. During February they assisted pastors in special evangelistic effort in Tampa, St. Petersburg and Orlando. The Orlando meeting closed March 10, after which Mr. and Mrs. McKee had charge of the music in a Bible conference in the Curtis Baptist Church, Augusta, Fla., Dr. Sheridan, pastor. The speakers were Dr. Philpott, Canon F. E. Howitt, and Dr. W. H. Davis. On March 26, Mr. and Mrs. McKee will have charge of the music for meetings in Dixon, Ill., which will run until Easter Sunday.

Dr. P. W. Philpott closed a three-weeks ministry in Portland, Ore., the last of February, in which twenty-eight churches co-operated. From the beginning of the campaign to its close Dr. Philpott commanded the confidence of the pastors and churches. He earnestly pled for the consecration of church members, and poured out his spiritual energies in behalf of lost souls whom he yearned to see saved. W. H. Rogers in reporting the work writes, "Dr. Philpott's ministry was wonderfully stimulating. Christ was exalted; the Word was magnified; sovereign grace was proclaimed; souls were saved; backsliders were reclaimed; indifferent ones were awakened and restored. Revival fires burned in our midst, and every day was fruitful in the spiritual instruction we received. It will be easier for the pastors and churches to

carry on because of his spiritually constructive messages. Dr. Philpott belongs to that company of evangelists who revive our confidence in those who have been called by the Spirit to the sacred office."

Arthur B. Dahl held eight campaigns in Iowa through the fall and winter months. The most recent one reported closed February 26 in Forest City. Mr. Dahl says "God has been graciously blessing in these meetings in the salvation of souls and the quickening of Christians."

Ralph E. Lawrence concluded a two weeks meeting in the "Little White Church on the Hill," Orange Village, Ohio. Mr. Lawrence writes, "The services have lifted the people of the countryside into a new spiritual atmosphere, created a bond of fellowship between neighboring churches and denominational work, inspired the opening of a new foreign work, and brought souls into the kingdom."

The Vom Bruch Evangelistic Party of Long Beach, Calif., conducted a gracious meeting during February in the First Baptist Church, Bakersfield, Calif., Frank O. Belden, pastor. There were between seventy and eighty definite decisions for Christ registered in response to the first invitation. Walter R. MacDonald is in charge of the music, with Jimmy Davis at the piano. The vocal trio provided one of the nightly attractions. The celeste and electric bells were also used. A public address system broadcast from the tower of the church the services of the campaign. More than seven hundred dollars was raised the first week for expenses. The Vom Bruch Party went to Oakland, Calif., in March for meetings in the East Bay Tabernacle.

Homer W. Grimes closed a successful evangelistic campaign in Thomaston, Me., on January 22. The church was filled to capacity and results exceeded expectations. Mr. Grimes conducted a revival in the United Baptist Church of Milo, Me., in February. Carl Frederickson of Boston directed the music. Seventy decisions were registered for Christ, including two prominent Roman Catholics. Many backsliders were restored to fellowship with God. The church was filled to capacity during many of the services. From Milo, Mr. Grimes and Mr. Frederickson conducted a three week engagement in Bath, Me., where fifteen churches united in an evangelistic effort. Following this campaign they went to Bangor, Me., for a three week meeting in the Grace Methodist Church, beginning March 28 and continuing through April 16. They will broadcast twice each day over station WLBZ in Bangor.

Violet J. Heefner and Anna J. Sudenga held an eight day evangelistic campaign in Aurora, Neb., from January 29 to February 5, and from there they went to Eldorado, Neb. The campaign was held at the Union Church with the German Menonite Church co-operating. There were sixty-five people converted in the eight day campaign and eight volunteers for Christian service. Miss Heefner writes that "although Eldorado is a very small locality there was one of the greatest

spiritual awakenings we have seen in a community for a long while." The little church was filled every night. The pastor of the Union Church is Edward C. Gustafson. The Heefner-Sudenga Party went to Massena, Iowa, for their next campaign.

Myron E. Taylor, of Upland, Indiana, recently closed a very successful campaign in Corning, N. Y. The meetings were held in the northern section of the city in a vacated department store building, which had housed the largest department store in Steuben County. The Grace

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TWENTY-FIFTH ANNIVERSARY

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Methodist Church, North Baptist Church and the Gospel Tabernacle united for the effort. There were one hundred and thirty-five conversions recorded, and many reclamations. Such great conviction fell upon that part of the city that a number, finding soul rest impossible, prayed through in their own homes. There were an unusually large number of men among the converts. Reports from pastors indicate that the good work is going on, and that many are being saved through personal effort and in the regular services. This series of meetings was preceded by a like series under the direction of H. L. Stephens of Canada in which many souls likewise found Christ.

The Directors of Winona Lake School of Theology have announced completed plans for the 1933 session of this unique summer school to be held from July 5 to August 11. Winona Lake School of Theology is interdenominational in character, and brings to its faculty only teachers who are recognized as authorities in their respective fields, both as educators and authors. Courses will be given in Christian Doctrine, Old Testament History, Prophecy, New Testament Theology, English New Testament, Greek New Testament. There are two semesters of fifteen days each. The first semester begins July 5 and closes July 22. The second semester begins on July 24, and closes August 11, on which date the annual commencement will be held. Work may be done in either one or both semesters. School expenses and living costs are very moderate. Excellent opportunity is afforded for ministers, teachers, missionaries, and laymen, to pursue study in beautiful and restful environment.

The Eighth Annual Luncheon and Gathering in connection with the "Past

the 70th Milestone Fellowship" of New South Wales was held at the Gospel Union Hall, Commonwealth Street, Sydney, Australia, on January 7, at the invitation of G. E. Ardill, the founder and convener of this movement, which affords facility for the manifestation of real Christian ministers of the various churches, Anglican, Presbyterian, Methodist, Congregational, Baptist, Sunday School superintendents, teachers and other Christian workers. The total number present was 110. David Doust, who is in his ninety-sixth year, presided over the gathering.

The League of Evangelical Students held its eighth annual convention in Grand Rapids, Mich., February 17-19. A large representation was present, and interesting addresses were delivered by Prof. L. Berkhof, Prof. T. E. Welmers, Prof. R. P. Kuiper, of Calvin Seminary; Dr. Clarence Bouma, Dr. Albertus Pieters of Western Theological Seminary; Dr. J. Gresham Machen and Dr. Cornelius Van Til, of Westminster Theological Seminary; Dr. H. Framer Smith, of Moody Bible Institute. Forty-one colleges and seminaries now have chapters in this organization.

The Evangelical Teacher Training Association held its second annual meeting during Founder's Week Conference, at the Moody Bible Institute of Chicago. Interesting reports were read from twenty-nine Bible institutes, colleges and theological seminaries, comprising this association. Nine additional schools were approved for membership, bringing the total number of co-operating members to thirty-eight. Robert C. McQuilkin was re-elected president, B. Allen Reed, vice-president, and Clarence H. Benson, secretary. The other members of the Executive Committee are J. Oliver Buswell and Lew Wade Gosnell. R. A. Forrest, D. A. Burns and C. V. Miller were appointed the committee on textbooks. A special effort is to be made during the coming year to have representative training classes in every center of population.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Harry McCormick Lintz held a series of meetings in the Lakeview Mission Free Church, Chicago, January 31 to February 5. The music was in charge of C. B. Hedstrom. There was an enthusiastic response, especially from the young people; sixteen professed conversion; ten backsliders restored; forty-four consecrated their lives for service as the Lord would lead, and twenty-five signified their intention to give full time service to the Lord if the way opened. On February 3, Mr. Lintz addressed the Free Church Bible Institute and Academy, of which Dr. Gustav Edwards is president. In Collinsville, Ill., in association with Ray Osterhouse, and Kermit Finley, Mr. Lintz held a series of meetings February 12-26 in the First Baptist Church, Percy Ray, pastor. There were twenty-seven who professed conversion, every one of whom promised to join the church; seventeen backsliders restored; seventy-eight consecrated their lives for service

as the Lord would lead and twenty-six signified their intention to give full time service to the Lord if the way opened.

Max I. Reich gave a series of addresses in Kane, Pa., from February 5 to 10; five churches co-operated under the leadership of A. J. Marbet of the First Presbyterian Church. The meetings were well attended. Mr. Reich also gave a series of eleven addresses in Altoona, Pa., February 12-17 in the United Presbyterian Church, R. E. Penick, pastor. Mr. Reich gave a series of ten addresses in Montreal, Canada, for the Scripture Testimony League, February 19-24, Herbert Stewart, secretary. The pastors reported great times of refreshing in these meetings.

W. W. Shannon held a campaign January 29 to February 19 in the Methodist Protestant Church, Shickshinny, Pa., A. F. Bidsall, pastor. There were 119 who professed conversion; 120 consecrated their lives for full time service, and 5 signified their intention of giving full time service to the Lord if the way opened.

FUTURE ENGAGEMENTS

Harry O. Anderson—April 2-16, San Diego, Calif.; April 23-May 5, Los Angeles, Calif.; May 6-7, Glendale, Calif.; May 9-13, Bakersfield, Calif.; May 15-29, Washington, D. C., June, San Luis, Obispo, Calif.
"Bonney Workers"—Mar. 12-April 2, Flora, Ill.; April 9-23, Marlow, Okla.; April 25-May 7, Erick, Okla.
Homer W. Grimes—Mar. 26-Apr. 16, Bangor, Me.; Apr. 23-May 14, Michigan, May 21-June 4, Hill, N. H.
R. I. Humbert—Mar. 13-Apr. 2, Philadelphia, Pa.
Sara C. Palmer—Mar. 26-Apr. 19, Flint, Mich.
W. E. Pietsch—March, Texline, Tex., and St. Louis, Mo.; April, Niagara Falls, N. Y., and Dunville, Ont., Can.; May, Buffalo, N. Y.
Dr. and Mrs. Milton S. Rees—Apr. 2, Saco, Me.
Sylvester Sanford—Apr. 3-16, Reedsburg, Wis.; Apr. 17-30, McConnell, Ill.; May 1-21, Peoria, Ill.; May 22-June 4, Nehawka, Neb.; June 6-25, Warren, Pa.; June 27-Aug. 13, Wichita, Kan.
Gipsy Smith, Jr.—Mar. 19-Apr. 2, Richmond, Va.; Apr. 9-23, Durham, N. C.; Apr. 24-28, Davidson, N. C.; Apr. 29-May 21, Petersburg, Va.; July 16-28, Staunton, Va.; July 29-Aug. 6, Perkasie, Pa.
Myron E. Taylor—March 26 to April 16, Racine, Wis.; April 20 to May 14, Jackson, Mich.
Vom Bruch Evangelistic Party—April, Riverside, Calif.; May, Fort Worth, Tex.; June, Buffalo, N. Y.; July, Binghamton, N. Y., August, Stroudsburg, Pa.

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Book Notices

Any book favorably mentioned in this department may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

The Uncut Nerve of Missions

Editorial Book Review

We read this volume by Cleland Boyd McAfee with care, as also a previous book by the same author, *Changing Foreign Missions*, and we confess that we laid them down with a sense of vagueness as to what convictions the writer holds on the issues at present in missionary thinking. That he is acquainted with conditions on the major fields is evident, and also conversant with the issues of the hour, but there seems lacking that clear-cut conviction and perception so much needed at the present juncture. The impression upon one's mind is that an attempt has been made to discuss the vital questions of motive and method in a manner acceptable to both liberal and conservative, and there come to mind those words of Paul—"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The Author's Vagueness

Two classes of motives are given for world-wide missions, fundamental and collateral (p. 20). The first is stated thus: "Since this is a Christian movement, the fundamental motive must be somehow connected with Christ." There would be less vagueness if the author stated his conception of Christ, whether he regards Him as the incarnate Eternal Word, or merely the popular character that has been evolved by modern religio-sociologists. And too, the reader is left to conjecture what would be the nature of a presentation of Christ to the pagan world, whether as a divine sinner and deliverer, or just an ethical ideal.

Proceeding to collateral motives, we are told that "there are many, and all of them good in their place and to some degree, but they are all liable to change, even to disappear." Among these transient incentives to missionary work, "A powerful motive is found in accent on some form of human 'loss,' with consequent impulse to save one's fellow men from it" (p. 27). "That this 'loss' extends to a permanent alienation from God is the haunting dread and concern of many who support the missionary movement. But undoubtedly the assurance of permanent and eternal 'loss' is less vivid in our day than it formerly seemed to be" (p. 28). Expressed in plain language, the above appears to mean nothing less than this: It is no longer good taste to speak of men being "lost," and it is no longer necessary for men to become "saved" by a personal acceptance of Jesus Christ, in order to avert an eternal destiny of separation from God. The discussion of this subject concludes with the statement that "any of these collateral motives can be altered or omitted," without materially affecting the missionary enterprise (p. 42)!

Our "Changed" Attitude toward Paganism!

A chapter is devoted to "our changed

attitude toward other religions." In stating that our former evaluation of pagan cults "has given place to a recognition of the witness of God to Himself in all sincere faiths" (p. 43), we wonder whether the author joins the group who place Buddhism and Judaism in the same category, and think of Guatama, or Confucius, or any of the Hindu philosophers as just as much the mouthpieces of God as Moses, Elijah or Isaiah? Is it overlooked that Guatama, the founder of Buddhism, made no claim to any knowledge of God, and that his system was virtually one of atheistic philosophy? Or that Confucius confined his teachings entirely to things of the present life, and had nothing to say regarding the soul, the hereafter, or God? Or that Hinduism is just a medley of superstitions and conflicting philosophical speculations, wedded to the grossest social abnormalities and moral debasement? Are our missionaries to go out bearing a flickering candle, and join the pagan torch bearers in a common quest for a greater universal light, the sum total of all their little contributions? In the midst of such confused thinking, where does He appear who said, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life"?

What Pains Us Most

The thing that puzzles and pains us most is the absence of references to, or quotations from, the Word of God. If the Word be ignored, and its wealth of missionary teaching and example be treated as obsolete, how can missions be conducted as a divine enterprise? While reference to Holy Scripture is absent, there are many citations from the 1928 Jerusalem Council, quoted and printed as we have been wont to incorporate passages from the Word of God. Does this mean that we are to think of that Jerusalem gathering as the up-to-date fountain of spiritual authority and wisdom, superseding the Holy Scriptures, the company of the apostles, and even the Lord Jesus Christ Himself?

The affirmed purpose of the book is to demonstrate that the nerve of missions has not been really cut by recent criticisms, assaults and changes of front; in other words, that there is still abundant justification for the missionary enterprise, and sufficient ground on which to base a worthwhile financial appeal. But if nerves are flagging, we feel something more decidedly vibrant with life will need to be applied. Nerves do not need to be cut in order to be put out of action; a sedative or narcotic will do the business, and more subtly and painlessly.

157 pages. 7½ x 5 inches. Fleming H. Revell Company, New York. \$1.50.

Why Bother with Old-Fashioned Religion? by Robert A. Boice.

Under fictitious names the author recounts

the experience of a pastor, orthodox in ancestry and theological training, who modernized his church to win crowded congregations for a novel but creedless program. Gradually

his own preaching became shallow and at length satisfied nobody, because at heart and unconsciously the people believed in the fact of sin and demanded straightforward sermons against it. Yet he also found that self-righteousness in men was an ever increasing problem, and another was to make men see that Christianity can adapt itself to the growing needs of every generation. He fears the teaching of Modernism is turning students into rationalists and skeptics, to the lowering of spiritual standards.

128 pages. 7½ x 5 inches. Dorrance & Company, Philadelphia. \$1.50. H. E. S.

Impossible Things, by Elizabeth Lowell Everett.

This is a choice little gift book for those who are ill or facing other trial. It is not doctrinal nor even explicitly biblical by quotation, but to a Christian every essay brings beautiful thoughts expressed in prose that approaches poetry. We quote: "High aims cost everything we can afford to lose, and low aims everything we cannot spare. Vision is of the valleys, not the mountain tops—that royal gift shall come to sanctify our sorrows, not our dreams."

46 pages. 8x6 inches. Dorrance & Company, Philadelphia. \$1.00. H. E. S.

The Life of a Christian, by John Macbeath, M.A.

It is a pleasure to recommend this delightful and helpful study of the beginnings, the characteristics, the resources, and the duties of the Christian life. The book is made up of four addresses based on the Epistle to the Ephesians and written by a well-known Scotch preacher.

120 pages. 7¼ x 4¼ inches. Marshall, Morgan & Scott, London. 35 cents. H. L. L.

Dan Crawford, by John Hawthorn.

The African flair for putting character into fitting designation was probably never more aptly illustrated than when they called Dan Crawford *Konga Vantu*—a gatherer of the people. His African travels, adventures and achievements were but the moving pictures of his magnetic influence. This brief sketch is instinct with life and warm with brotherliness.

96 pages. 7½ x 5 inches. Pickering & Inglis, London. 35 cents. J. R. R.

Sermons from Life, by Clarence E. Macartney, D.D.

Twenty-three sermons, by the pastor of a great city church, based on problems which he has met in his wide pastoral experience. They are well called "an antidote" to the careless thinking and the subtle temptations which characterize much of present-day personal experience. In each sermon the author "points the way to Him who came and who died that we might have life, and that we might have it more abundantly."

291 pages. 7½ x 4¾ inches. Cokesbury Press, Nashville, Tenn. \$1.50. H. L. L.

The King's Penknife, by C. F. Higginson.

The nineteen chapters of this book are devoted to the retelling of stories originally given to the boys of the Field Lane School in England. Each is definitely religious in essence or application. Much Scripture is presented. A worker with boys may profitably use this small book.

128 pages. 7½ x 5 inches. Pickering & Inglis, London. 75 cents. W. M. R.

Hurlbut's Story of the Bible.

More than 1,251,100 copies of the four editions of this popular and practical book have been sold. The present revised edition has been issued in response to a demand for a new and up-to-date text, but it is pleasing to note that there have been no changes in the contents of the text, and that these interesting stories still continue to be true to the Bible. There are 168 stories and 281 illustrations, of which sixteen are colored.

731 pages. 8½ x 5¾ inches. John C. Winston Company, Philadelphia. \$2.00. C. H. B.

The Beauty of Jesus, by Gypsy Smith.

Under this caption the well known evangelist has prepared for the press some memories and reflections of his interesting career of nearly fifty years. He writes in a most

fascinating way, weaving pathos and humor into a fabric of unusual charm and warm interest. The book will be inspiring reading both for preachers and laymen.

228 pages. 8x5½ inches. Fleming H. Revell Company, New York. \$2.00. C. H. B.

A Challenge to Every Jew, by Frederick A. Aston.

This is another publication of interest to the Jews, being a forceful interpretation of Isaiah 53. The author requests those who read it to assist in placing it in the hands of as many Jewish brethren as possible.

It may be obtained from The New York Evangelization Society, 2654 Marion Ave., New York City. 100 copies for \$1.25. J. M. G.

Lim Yik Choy, by Charles R. Shepherd.

This is a story of a Chinese orphan which combines a study in child psychology, juvenile delinquency, race prejudice and Christian Americanization. The narrative follows the oriental through the many vicissitudes which a young alien is apt to encounter, but finally sees him through them all and prepares him to go back to China to take up a career of consecrated Christian service.

252 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.50. C. H. B.

His Bequest: the Believer's Riches in Trust, by Norman B. Harrison, D. D.

This is a beautiful, though brief, series of meditations. The bequest is Christ's offering to His disciples, and to us, of what is found in John 13 to 17: His humility; His love; His home; His name; His peace; His life; His joy; His spirit; His victory; His prayer. It is a heartfelt appeal to a consecrated, Spirit-filled, victorious life.

48 pages. 7½x5 inches. Bible Institute Colportage Association, Chicago. 40 cents. J. W. D.

Souls Aflame, by Joseph M. Dawson, D.D.

The author begins his Foreword with the words: "While fire is perhaps more frequently employed than any other symbol in the language of religion, I do not know of any consistent development in literature of its rich and varied use in the Bible." It would seem that the fire of the Lord has fallen upon this messenger and these messages. No earnest Christian can read this book without a new passion for Christ and a lost world.

143 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.50. D. L. F.

Three Days of Gellert's Life, by Philip F. W. Oertel.

This book is timely because it inspires trust in the loving providence of God. It is based on an actual experience in the life of Professor C. F. Gellert of Leipzig, and has been translated from the German by Carl A. Daniel. After studying Philosophy and Theology at Leipzig, Gellert lectured on Poetry, Oratory and Morals. His fables and Christian hymns brought him literary fame, and his piety, simplicity and kindness made him a favorite among the common people. Although the story has appeared in many editions, the translator feels that it should be still more widely extended, for penury is abroad in the land, when people everywhere need this example of the gracious ways of God in the hearts of men.

44 pages. 8½x5½ inches. Christopher Publishing House, Boston. \$1.25. J. R. R.

Proselytizing, by Solomon Birnbaum, Director of Jewish Missions Course, Moody Bible Institute.

This is a valuable pamphlet in view of the present-day outcry by Jewish leaders against the work of Christian missions to the Jews. It may be obtained for free distribution by addressing the Rev. Jacob Peltz, general secretary, Hebrew Christian Alliance, 4530 N. Menard Ave., Chicago, Ill. J. M. G.

The Basis of Evolutionary Faith, by Floyd E. Hamilton, Th.M.

The author, who is professor of Bible, Union Christian College, Korea, admits going through high school, college, and seminary, assuming that there was no other side to the subject of evolution, since none was ever presented. When awakened to the possibility, he was sufficiently mature in years and education to give an exhaustive and unbiased study. This book is the result. Its treatment is so clear, so fair, and yet so fearless, as to appeal to the reason and sympathy of anyone desirous of giving an analytical study to this timely subject. He furnishes an exhaustive bibliography, favorable and unfavorable, showing a familiarity and grasp of the subject that arouses confidence and dispels the apprehension of prejudice.

He takes up the much-mooted primordial cell, and traces with irresistible logic the evidence from chromosomes, genetics, classification, comparative anatomy, embryology, vestigial organs, blood tests, geological distribution, and paleontology. Among his practical conclusions, we may list the following: (1) So-called Christian evolution resulted in the theologian's cry: "Let us help God finish the world." (2) Evolution that is in harmony with the Bible means a Bible that eliminates the first chapter of Genesis, and rules out the miracles and a divine Saviour. (3) The kind of evolution that is being taught in most schools, with a few notable exceptions, is not only anti-biblical and antichristian, but atheistic.

The book is worthy of a most careful study and re-reading.

224 pages. 7½x5½ inches. James Clarke & Co., Ltd., Strand, England. \$1.75. J. W. D.

The Christ I Know, by Thomas Jefferson Villers, D.D., LL.D.

The first discourse of the fourteen in this offering by the pastor of the First Baptist Church, Portland, Ore., so riveted the attention and interest of the reviewer that he pledged himself not to miss a line to the end—a pledge which was profitably fulfilled. As a turn of the kaleidoscope charms with variety of color, so the turning of these pages insures thrilling and heart-stirring revelations of the One altogether lovely. And the Christ depicted in these varied discourses is always Deity, the atoning Christ, the only begotten of the Father. Many allusion, illustrations, incidents, and historical references are of sterling value.

190 pages. 7½x5½ inches. Fleming H. Revell Company, New York. \$1.50. W. M. R.

Hymn Lore, by Calvin W. Laufer, D.D.

The author dedicates his volume to his former co-worker and friend, the late eminent hymnologist, Dr. Louis F. Benson. The study of the hymns of the Church has engaged the devoted thought of many in recent years, judging from the number of separate works issuing from the press. Doctor Laufer has effectively served the Presbyterian Church, U. S. A., through its Board of Christian Education, as song and hymn book editor. This volume differs from others in a number of respects. The fifty hymns to which he gives attention are chiefly of recent vintage, most of them not to be found presented in other hymn studies. The hymn and tune of each are given a full page, thus setting before the eye of the student the material for consideration. A valuable analysis of the hymn content, harmony interpretation, and suggestions for the rendering of the music are found in many of the chapters. New and original matter is brought forward regarding the few ancient and classic hymns dealt with. The

book is beautifully made, and reasonably priced.

205 pages. 9x6¼ inches. The Westminster Press, Philadelphia. \$1.25. W. M. R.

The Epistle of Paul to the Philippians, by Charles R. Erdman.

This is an excellent exposition of Philippians presenting introductory material, an analysis, and a verse by verse explanation of the text under its analytical divisions. Any one who desires a clearer understanding of Paul's letter to the church at Philippi would do well to read this pleasing little volume.

141 pages. 6¾x4½ inches. Presbyterian Board of Christian Education, Philadelphia. \$1.00. K. S. W.

The Man God Uses, by Oswald J. Smith.

This is an intensely practical book dealing with the various phases of a Christian's life and testimony that will make him an effective instrument in the hands of God. Among the subjects treated are the separated life, the victorious life, the surrendered life, the sanctified life, and the Lordship of Jesus. From the standpoint of the message which God uses, there are chapters on Preaching Christ, Go and Tell Others, Christ's Threefold Commission, Our Twofold Task.

This is an excellent book to place in the hands of a Christian worker. It is very readable, simple in its diction, and convincing in its presentation.

116 pages. 7¾x5 inches. Marshall, Morgan and Scott, London. 75 cents. K. S. W.

Palestine, by Frederick Deland Leete.

Bishop Leete is as interesting a writer as he is a speaker, and in this volume he brings to us the latest tidings from the Holy Land, where so many startling things have taken place in recent years. Not only does he bring forth the treasures from archeological research, but he reveals the moving picture of modern Zionism, with its growing grain, fruit orchards and groves, well fed herds and flocks, and ambitious industrial enterprise. While he makes no reference to present day fulfillment of prophecy, readers will appreciate his fair appraisal of the Zionist crusade in which he states the facts as they are without comment.

270 pages. 7¾x5 inches. Houghton, Mifflin Company, Boston. \$2.50. C. H. B.

The Fundamental Principles of Calvinism, by H. Henry Meeter, Th.D.

This scholarly book grew out of a series of lectures delivered before the combined faculties of Calvin College and Theological Seminary. The author, professor of Calvinism at Calvin College, is loyal to John Calvin and Calvinism, not for tradition's sake, but from convictions based upon clearly defined reasons. Throughout the book, he distinguishes between Calvinistic (or Reformed) Christian faith, Lutheran, and Roman Catholic. Thus he finds sixty-five million Calvinists in the United States, and one hundred and twenty million in the world.

Calvinism, in the opinion of the author, is a system of logic as distinct and conspicuous as that of Aristotle, centering about the thought of God. "The God concept is fundamental to Calvin's whole outlook upon the world, and is the controlling principle of the system." Yet Calvinism depends not so much upon mere philosophical speculations, as the revelation of God in His Word. These fundamental factors have, in the opinion of the author, done more than anything else to prevent Calvinism from drifting into rank Modernism. It has been stabilized by the great central truths of Calvin's Institutes, the doctrines of God, of man, of redemption, and of the Church. Its outworking makes God sovereign not only in the lives of men, but in the world—scientifically, socially, and politically, for all of which Christ died. Thus the Bible is broadened to include the whole of life.

The book is well written, and breathes throughout the conviction of the author in favor of the Calvinistic interpretation of the Word of God.

116 pages. 7¾x5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. \$1.00. J. W. D.

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Alumni News

William M. Runyan

OF SPECIAL INTEREST

To All Former Students of the Moody Bible Institute:

Since it was voted at the last annual meeting of the Alumni Association to suspend publication of the *Alumni News* for the present, owing to financial conditions, the MOODY MONTHLY will continue issuing the *News* as a distinct department.

It is our desire that all former students shall keep us informed as to their present address and occupation, and tell us something of their ministry. These items of interest will be the means, we believe, of stimulating prayer one for the other. It is not reasonable to expect that others will keep you in mind and know of your needs unless you report occasionally. We are one big family, and share each other's joys and burdens.

We like to think that every former student of the Institute is potentially a member of the Alumni Association, and in these days when the darkness deepens, difficulties multiply, and distress is felt on every side, we need to encourage one another and maintain a fellowship of prayer and exhortation to good works, contending for the faith in love.

Norman H. Camp, President.
Arthur G. Annette, First Vice-President.

Ronald R. Kratz, Second Vice-President.
Esther R. Klemme, Secretary.
Ernest M. Wadsworth, Treasurer.

RECENT SPECIAL SPEAKERS

Dr. E. L. McCreery, Presbyterian minister, Columbus, Ohio; Rev. Henry Burk, evangelist; Dr. John C. Page, Bible Institute of Los Angeles, Calif.; Rev. and Mrs. L. J. Ogilvie, Sudan Interior Mission; Dr. B. B. Sutcliffe, Portland, Ore.; Prof. Earl Winsor, Africa Inland Mission; Miss Jeanette Tallet, Central American Mission; Miss Hortense Quinche, Africa Inland Mission; Dr. Charles F. Weigle, evangelist; Rev. Oscar Lowry, evangelist; Miss Roxy Goddard, Miss Lessie Goddard, home missionaries, Knoxville, Tenn.; Miss Beth Okey, China Inland Mission.

FACULTY AND STAFF ENGAGEMENTS

Dr. W. H. Hockman, Feb. 23, Huntington College, Huntington, Ind.

Dr. H. Framer Smith, Feb. 17, 18, Eighth National Convention of the League of Evangelical Students, Calvin College, Grand Rapids, Mich.; Feb. 27, Illinois Christian Fundamentals Ministers Association, Kimball Avenue, Evangelical Church, Chicago.

Harold L. Lundquist, Feb. 19, Christian Companionship Club, Moody Memorial Church, Chicago.

D. L. Foster, Feb. 10, City Rescue Mission, Evansville, Ind.; Feb. 12, First Evangelical Church, Norwood Park, Ill.; Feb. 19, Live Wire Club, Moody Memorial Church, Chicago; Feb. 22, Messiah Baptist Church, Chicago; Feb. 26, Friendship Club, Moody Memorial Church, Chicago.

Clarence H. Benson, Feb. 1, Sunday School teachers, Roseland Evangelical Mission Church, Chicago; Feb. 13, Sun-



The Arthur Jensen Family Group

day School teachers, Harrison Street Church, Oak Park, Ill.; Feb. 17, 19, Sunday School teachers, public lecture, and Sunday services, Wealthy Street Baptist Church, Grand Rapids, Mich.; Feb. 18, Eighth National Convention, League of Evangelical Students, Calvin College, Grand Rapids, Mich.; Feb. 22, stereopticon lecturer, teachers of Christian schools, Chicago Christian High School Chicago.

AUXILIARY ECHO

During Founder's Week the following telegram was received by Dr. Gray, bearing the names of Ann Benson '27, president; Leroy Aspling '26, vice-president, and Cora E. Bunch '17, secretary-treasurer:

"By unanimous vote the Des Moines Alumni Auxiliary extends to you personally, and to the Moody Bible Institute as a whole, our heartiest greetings and sincere appreciation of your untiring and devoted effort in the Lord's service. Take courage; 'great is the Holy One of Israel in the midst of thee' (Isa. 12:6)."

FROM FIELDS AFAR

At the annual meeting of the Alumni Association on February 6, luncheon was

followed by an hour of fellowship and testimony. The following missionaries were present and brought words of encouragement and inspiration:

Charles H. Larson '18, Bolivia, S. America.

Hortense Quinche '25, Congo Belge, Africa.

Charles W. Teasdale '20, Kenya Colony, E. Africa.

Mrs. Milton A. Amie (Beulah L. MacMillan '17), Congo Belge, E. Africa.

Elizabeth R. Teeter '19, Peru, S. America.

Jeanette A. Tallet '22, Guatemala, C. America.

Lucy E. Steele '22, Brazil, S. America.

Leona Vander Linden '09, Changchow, China.

Edward W. Morrow '27, and Mrs. Morrow (Marguerite T. Ros '25), French Equatorial Africa.

John F. Steiner '10, Kwangtung Province, China.

John R. Muir '09, Hsien, Sze, China.

Esther Lundin '23, Congo Belge, Africa.

John S. Fiddler '94, Kansu, China.

George W. Rhoad '02, Ethiopia, Africa.

FOUNDER'S WEEK ITEMS OF INTEREST

Two hundred and eleven sight-seers braved snowdrifts to visit the different buildings under direction of guides. More than 1,200 guests saw the motion picture showing Institute life and work, presented on five occasions. Meals served to conference guests numbered 2,550, and 222 guests were accommodated in Institute buildings.

Registered visitors represented 27 states, Brazil, Bolivia, and Venezuela, South America; Kenya, Congo Belge, and Ethiopia, Africa; Central America, China, and India. Denominations indicated numbered 29. Devotional and inspirational tracts given out, and informative matter regarding the Institute, numbered 29,008 separate pieces. Of those registered, 77 were missionaries, 178 were ministers, 28 were evangelists, and 1,446 were laymen.

LONG PASTORATES

A few of many former M. B. I. students who have made unusual records in length of pastorates are the following: Charles Colas '22, First Baptist Church, Abilene, Kan., 9 years; Henry Seimatsu Kimura '01, Temma Congregational Church, Yamanosita, Japan, 9 years; William E. McCoy '13, Calvary M. E. Church, Wichita, Kan., 13 years; Everett Poole '14, Presbyterian Church, Hominy, Okla., 13 years; Walter M. Hopping, D.D. '94, Second United Presbyterian Church, Buffalo, N. Y., 28 years. Is this last notation excelled by any former student?

STUDENTS OF OTHER DAYS

Arthur Jensen '20 and Mrs. Jensen (Fannie Andrews '20), Franson Memorial

April, 1933

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Bible School, P. O. Piet Retief, Tvl., So. Africa, write "with thanksgiving." "God has in a marvelous way taken care of us. Our every need has been supplied. We have been blessed with health and strength, and with plenty to do. Souls have been saved among the natives, and the work has gone forward."

Ivan Allbutt '29, writes an interesting letter from the China Inland Mission, Pangsieh, Kweichow, China, from which we quote one thought, a lesson he learned from a newly bought puppy, which at first tugged at the leash and whined in protest, but soon trotted along happily at its master's heels. "If we fight against the leadings of the Lord and seek to go our own way, we only make it hard for ourselves, but the minute we fall in line with His will we don't feel the tension of the leash and we rejoice in Him."

Herman W. Lambert '10, was the pas-

tor-host of the February Bible conference held by the Illinois Christian Fundamentals Ministers Association in the Kimball Avenue Evangelical Church, Chicago.

N. Doreen Searle Barrows '29, secretary of the December class of that year, sends forth an interesting class letter, a printed booklet of 54 pages, from her mission station at Kasur, Punjab, India.

Earl M. Jensen '31, pastor of the Berean Baptist Church, Bunker Hill, Ill., is witnessing evidences of God's blessing upon the church—a Sunday School doubled in attendance in a year, souls saved, a number of baptisms, a number of students of the correspondence course, Great Epochs of Sacred History, and largely attended prayer meetings, many young people being present.

D. Luther McConnell '22, missionary superintendent for the United Lutheran Church, writes of a new work which he is opening at Custer, Okla. "One hundred and one homes of Lutheran extraction have been found, almost half of them German-Russian. In spite of economic difficulties and physical hardships one hears no murmur from these good folks. America and the privilege of worship are truly valuable in contrast with that from which they have escaped." Many tragic stories have been told to Mr. McConnell of the fate of relatives who were not able to leave Russia.

Susie E. Hall '30, Sudan Interior Mission, Jos, Nigeria, W. Africa, writes, "I have sole charge of more than twenty patients a day. They have no other help excepting pagan witch doctors and Mohammedan priests. I enjoy this work and the Lord is blessing it by healing, and thus opening the hearts of the people toward the missionary, his message and his Saviour. I am thankful for the training of the Medical Missionary Course at M. B. I."

Mrs. Stephen C. Fooks (Ina Rust '15), whose husband has for the last year been serving as pastor of the Congregational Church at Steamboat Springs, Colo., is finding much joy and encouragement in visitation. She also preaches at many of the evening services. These devoted workers are seeing many heartening signs of God's favor and blessing upon their ministry.

John Porter '06, Wyanet, Ill., has been following some interesting plans in Bible reading. He has been finding out for himself the number of times various names and titles of the Lord are found in the New Testament, making marginal note and diagramming his findings. His searching readings have also singled out other items for observation, with the result that he has amassed much unusual and interesting information.

Florence Bleeker '29, after many months of broken health, has returned from her mission ministry in China. Her home address is 64 N. Brainard Ave., La Grange, Ill. She had formed a great attachment for her work and leaves it with real sorrow, tempered, however, by the assurance of being in the line of God's will.

Gilbert W. Otteson '24, pastor of the Evangelical Mission Church, Salina, Kan., was a visitor at the Institute in February. He reports much joy in his pastoral relation, after many years devoted to song evangelism.

Wesley P. Pearce '14, has just completed ten years of service with the First Baptist Church, Kokomo, Ind. The policy of "no paid suppers or bazaars" has been strictly followed with amazing success. Additions to the church include 266 by baptism and 310 by letter and experience, the present membership being 627.

Eugene W. Anderson '28, and Mrs. Anderson '28, express themselves in a "Mid-Winter News Bulletin of Gospel Car 'Evangel,' " as finding success in soul winning in home-to-home work. Of one open-air meeting in Texas they report: "Seven Mexican preachers from towns surrounding participated helpfully. Two American men and four Mexican men accepted Christ." They request prayer for the work, and especially that funds sufficient for daily maintenance may come in, as "the car visits many places of spiritual need that do not contribute anything to its operation."

Herbert M. Harrell '31, has been working as a missionary among the Mormons in Utah, and reports that a number of men and women have accepted Christ. He reports that the proselytes from Christianity to Mormonism know nothing of the Word of God, which fact constitutes a challenge to "preach the Word."

Ethel E. Paulson '24, Apartado 25, Guatemala City, Guatemala, C. A., sends encouraging word from her field, of increased Sunday School attendance, conversions, and the activities of young people toward the winning of unconverted friends. Quoting, "This year our mission has been laying special emphasis on self-government and self-support in the native congregations. For the past eleven months the Cinco Calles church has supported its pastor and helped with the support of six other native workers. Pray that all our congregations may get a real vision of giving."

Pearl M. Galloway '32, 611 S. Walnut St., Van Wert, Ohio, is active in Sunday School work, teaching classes and leading the singing. She has charge of music for the evening service in her church, and of the children's meetings in the afternoons. Miss Galloway is looking to missionary service in China.

Elizabeth J. Presson '32, Charlotte, N. C. (R. 5, Box 240), has found a field of service at home, where her church is without a pastor, and the people unemployed. She has charge of the choir, assists in the weekly prayer services and young people's work, and directs a small mission Sunday School.

Mrs. Peter Holman (Tesla Yeates '25), 218 Page St., Flint, Mich., has the sincere sympathy of many friends in the loss of her father and mother, who met death in an automobile accident January 28.

H. P. Elson '95, Tangier, Morocco, Africa, in a recent letter, praises God for blessings poured forth. "The native church is bearing testimony to the power of the gospel to win souls to Christ from among Mohammedans, perhaps the most difficult of all peoples to reach."

Cora S. Soderquist '31, sailed January 4 for South America under the Scandinavian Mission.

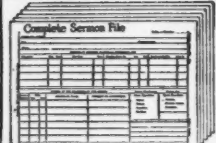
Ernest M. Wadsworth '00, director of the Great Commission Prayer League, has

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Athens, La.

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recently conducted prayer conferences at San Diego, Long Beach, Los Angeles, and other points on the Pacific Coast, and returns to the New York area for similar conferences during March and April. The purpose of all such conferences is to deepen the spiritual life and stimulate the ministry of prevailing prayer.

Eunice Refner '29, "Mizpah," Richards Town, Bangalore, South India, has charge of women's work among the Telugu speaking people of Bangalore. It is a work full of opportunity both among the heathen and the Christians.

Arthur Kallman '27, 240 W. 14th St., Salt Lake City, Utah, is pastor of the Swedish Evangelical Free Church of that city.

Oliver M. Thomson '30, and Mrs. Thomson (Dorothy B. Higgins '29), write from Caixa 2, Joazeiro, Bahia, Brazil, of some who come seeking light: "Two came asking for Testaments. I am glad we can give them out and say with confidence, 'It is the Word of God.' Out here you have to believe the Bible or get out of the business."

Mrs. William M. Baird (Rose M. Fetterolf '16), has published a book in the Korean language, entitled *Outline Studies of the Old and New Testaments*, an inscribed copy of which she has presented to Dr. Gray, who testifies that Miss Fetterolf was one of the most appreciative and inspiring students he ever had in his Teacher Training class. Mrs. Baird is principal of the Mission Higher Bible School, Pyeng Yang, Korea, which offers a three-year course in Bible and Gospel Music.

Howard S. Congdon '30, a senior at the Presbyterian Theological Seminary, Chicago, has been called to the pastorate of the Presbyterian Church, Corning, Iowa. He is the son of Dr. James E. Congdon '95, pastor of the Englewood Presbyterian Church, Chicago, and a brother of Dr. James E. Congdon, Jr. '21, pastor of Northminster Presbyterian Church, Evanston, Ill.

William D. Ogg '97, has given up his pastorate in Sierra Madre, Calif., to take up the work of the Biblical Research Society.

Maye E. Hatch '29, is happily engaged in Jewish work at the West End Community House, Boston, Mass., with visitation, club groups, English classes and social activities.

Charles S. Knight, D.D. '06, resides at San Jose, Calif., and is providing material each day for a column in the largest daily paper of the city. By this means he presents the truth to a wide circle of readers.

John Mein, D.D. '09, president of the Baptist College and Seminary, Pernambuco, Brazil, reports: "Evangelism is the dominant note in our educational work here. Of the twenty-eight students for the ministry, five are active pastors and the others are pastors' helpers. Of the six members of the seminary faculty five have large churches under their care."

Philemon L. Phillips '29, and Mrs. Phillips, are associated with White's Institute, Wabash, Ind., as superintendent and governess, having charge of forty boys in their early teens. The Institute cares for 232 boys, seven to twenty-two years of

age. Charles N. Franklin '09, is general superintendent.

Charles W. Teasdale '20, and Mrs. Teasdale, with eight other missionaries of the Africa Inland Mission, sailed from New York on March 8. Mr. Teasdale returns from furlough to his teaching duties in the Moffatt Bible Institute, Kijabe, Kenya Colony, E. Africa. A farewell was extended to Mr. and Mrs. Teasdale on Feb. 23 at the Madison Street Church, Oak Park, Ill.

Mrs. William M. Keith (Ruth A. Smith '16), Inez, Ky., whose husband is health officer for Martin County, asks the prayers of friends for Bible class work she is undertaking in the home community, that it may be the means of a much needed spiritual awakening.

Alma M. Gahm '20, Rusitu Mission Station, Masetter, S. Rhodesia, S. Africa, in remitting Alumni Association dues, voices appreciation of the Association activities and fellowship, and asks special prayer for the work in Rhodesia.

Harold B. Street '28, and Mrs. Street (Mabel L. Ellis '23), with their three children, arrived at the headquarters of the Sudan Interior Mission, Addis Ababa, Ethiopia, Africa, on December 27, five years to the day from the arrival of the first pioneer party to this field.

Leslie M. Shedd '19, in a recent letter from Totorá, Bolivia, S. A., writes, "We enjoy being here in Bolivia very much, and consider it a great blessing from our Heavenly Father. We have seen remarkable changes in the lives of some, nothing short of the miraculous." The field needs laborers for the harvest.

Paul R. Van Blarcom '02, retired from active service with the American Sunday School Union, has been wintering in St. Petersburg, Fla. He is rejoicing in God's love and sends cordial greetings to fellow members of the Alumni Association.

C. J. Balfe '12, widely known as "Lucky Baldwin," reports that his work as chaplain of the Bridewell jail in Chicago is bearing much fruit. He needs Christian reading matter for the prisoners and will greatly appreciate old copies of the *MOODY MONTHLY* and other religious papers. Friends who will help him in this way should send their rolls of papers to his address, 28th Street and California Ave., Chicago.

Fred Stettler '25, and Mrs. Stettler (Martha Louise Schaeuble '27), Nawrot 36, Lodz, Poland, report that in the midst of direst poverty and privation many souls are turning to the Lord, and that there is a great yearning to possess the Scriptures and to know the way of life.

Helen J. Ligler '32, is secretary of the Cicero Bible Church, Cicero, Ill., and praises the Lord for opening this door of service for her.

Anna P. Stahr '23, and Mary V. Phillips '29, writing from Siguatepeque, Honduras, of their first baptismal service for this year, ask prayer for the four believers, that they may be kept faithful.

Bernard C. Willems '25, is teaching Bible and high school subjects at Zoar Academy and Bible School (Mennonite), Inman, Kan.

Phil Sorce '29, who is enrolled at Maryville (Tenn.) College, writes, "The oftener I think of my student days at the Institute

the deeper becomes my gratitude. It was there that I first realized the tremendous importance of having a reason for what I believe."

Hattie E. Alvord '91, in her tenth year as pastor of the M. E. Church, Ontario, N. Y., finds that "God never fails to meet all of His promises when we give Him all. . . . In spite of the hard times of the fruit farmers the church closed its year with all accounts met in full."

Charles F. Geiger '00, pastor of the Presbyterian Churches at Rushford and Houston, Minn., although ill with influenza on Christmas, was cheered by the thoughtful ministrations of his congregations. His home was stocked with provisions, the coal bin was filled, and many other gracious things were done.

Mary M. Moore '31, in addition to teaching three Bible classes, is assistant to the pastor of the St. James M. E. Church, Elizabeth, N. J.

Ruth B. Achey '31, and Erma C. Gaffney '31 are engaged in children's work in Hyden, Ky., teaching the Bible and music subjects. They also have Sunday School classes, in a school which is held under the trees because of lack of a building, and do visitation work in homes.

(Continued on page 388)

BIBLE CHARACTERS GAME 100 Cards with 700 Questions and Answers on leading facts of Bible History, each with correct reference. Hours of profitable and delightful recreation for old and young. Price: \$1.00. Satisfaction Guaranteed. Liberal discount to agents. O. F. & F. G. DECKER, 123 Parry Street, Dept. M, BUFFALO, N.Y.

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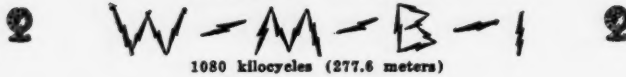
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"THE W-M-B-I PRAISE BOOK"

There are a great many listeners who wish to have some share in the support of the radio ministry, but hesitate to send in amounts which they regard as small. For these small and much appreciated contributions W-M-B-I has provided a coin card with space for twenty dimes which is called the "W-M-B-I Praise Book." This may be placed on the radio receiving set or in some other convenient place in the home, so that as the Lord enables it may be filled by members of the family and by visitors who are interested in and are receiving blessing from the ministry over the air.

Already several hundred of these Praise Books have been requested and sent out, and an order for a larger number has now been placed. Will you pray that God may richly bless this phase of the work, and also that He will bless those who thus give sacrificially in these days?

DR. GRAY ON THE AIR

Each year W-M-B-I purposes to broadcast a series of radio addresses by Dr. Gray. Though his schedule is full, and the responsibilities of his office make increasingly heavy demands upon his time and energy, nevertheless, he has graciously consented to give four Sunday afternoon messages—March 26, April 2, 9, and April 16, which is Easter Sunday. Dr. Gray will be assisted in these services by the large Institute Choir under direction of Professor Talmage J. Bittikofer. The service will be broadcast between two and three-thirty in the afternoon.

MINISTRY OF DR. PAGE

Great blessing resulted from the radio ministry of Dr. John C. Page, of the faculty of the Bible Institute of Los Angeles, and also a member of the editorial staff of *The King's Business*. Dr. Page is a former member of the family of the Moody Bible Institute, and it is always a joy to have him return for a renewal of fellowship and service. Dr. Page was one of the very first to teach the Word seven years ago when the Institute first began to broadcast over station WENR.

BOYS' AND GIRLS' WORK GROWING

Miss Theresa Worman, of the radio staff, has been greatly used of the Lord in the last several weeks to increase membership and interest in the boys and girls K. Y. B. (Know Your Bible) Club, which is broadcast each Saturday morning at 11 o'clock. There is now a registered enrollment of more than 7,000, a recent increase of more than 500. Bible teaching, choruses, Bible stories, Bible games, and other interesting features render this program a very desirable and helpful one for the boys and girls.

ALUMNI NEWS

(Continued from page 387)

Ingersoll Olmsted, Jr., '23, Pacific Beach, Calif., writes regretfully of his inability to be in Chicago to attend the annual Alumni meeting, and says that a weak heart and overworked throat have kept him out of the active ministry for the past year. "But," he adds, "our God whom we serve is able," praise His precious name!"

Mr. and Mrs. Hugh B. Warner, both of '20, write from San Marco, Tex., that their ministry is in a school town where many teachers present harmful doctrine, and they rejoice that it is their privilege to stand for the true faith.

BORN

To John C. Hamel '17, and Mrs. Hamel, a daughter, Sarah, February 28, Marquette, Mich.

To Elmer J. Hutchison '25, and Mrs. Hutchison, a daughter, Shirley Mae, February 6, 2005 Miner St., Muskegon, Mich.

To Burton A. Lovelady '31, and Mrs. Lovelady, a daughter, Phyllis Geraldine, February 4, Anthony, Kan.

To P. E. Mundy '18, and Mrs. Mundy, a daughter, Virginia Elaine, February 14, 1312 Third St., N. W., Calgary, Alberta, Canada.

To Earl D. Dix '29, and Mrs. Dix (Helena Sieler '28), a son, Earl Dean, October 14, 1932, Congo Belge, Africa.

MARRIED

Leslie J. W. Brown '30, and Myna E. C. Trollip, January 17, Port Alfred, South Africa.

Ward Munsell and Anna Rodgers '24, January 10, Comayaguela, Tegucigalpa, Honduras.

AT REST

Emma C. Harding '00, for twenty-two years a zealous worker with the Y. W. C. A. at St. Louis, Mo., died at St. Mary's Hospital in that city on February 15. Burial was at Novi, Mich. Her diligent and fruitful ministry in various fields won for her the devotion and love of many friends.

Jessie E. Cumberland '32, entered into heavenly rest from Belmont Hospital, Chicago, February 28. Interment was made at Wisconsin Rapids, Wis. Her parents and three brothers are greatly bereaved in her early death. She had hoped to find health and strength for continuing training at the Institute.

MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sunday, April 2, 9, 16, 23, 30

1:30 P.M.—Service of Worship and Praise

Monday, April 3, 10, 17, 24

7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour
11:30 A.M.—Continued Story Reading, Wendell P. Loveless
12:00 M.—Loop Evangelistic Service
1:00 P.M.—Organ Program and Bible Reading
3:00 P.M.—Music
3:20 P.M.—Stories of Answered Prayer
3:40 P.M.—Book Table

Tuesday, April 4, 11, 18, 25

7:00 A.M.—Sunrise Service
10:30 A.M.—Music and Missionary Hour, John R. Riebe
11:30 A.M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P.M.—Organ Program and Bible reading
3:00 P.M.—Radio School of the Bible, Rev. W. Taylor Joyce
3:30 P.M.—Question Hour, Mr. Loveless

Wednesday, April 5, 12, 19, 26

7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Request Program
12:00 M.—Loop Evangelistic Service
1:00 P.M.—Organ Program and Bible Reading
3:00 P.M.—Sunday School Lesson, Iris Ikeler McCord
3:30 P.M.—Music
3:45 P.M.—W-M-B-I Tract League, Mr. Loveless

Thursday, April 6, 13, 20, 27

7:00 A.M.—Sunrise Service
10:30 A.M.—Music and Short Story Hour
11:30 A.M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P.M.—Organ Program and Bible Reading
3:00 P.M.—Special Program
3:30 P.M.—Music

Friday, April 7, 14, 21, 28

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible, Mrs. McCord
11:30 A.M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P.M.—Organ Program and Bible Reading
3:00 P.M.—Home Hour, Mrs. McCord
3:30 P.M.—Scandinavian Service, Prof. Carl Hanson
12:00 P.M.—Midnight Hour

Saturday, April 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service
10:30 A.M.—Music and Church School Period
11:00 A.M.—K. Y. B. Club, Miss Theresa Worman
11:30 A.M.—Jewish Sabbath Service, Rev. Solomon Birnbaum
12:00 M.—Organ Program
12:30 P.M.—Special Program
1:00 P.M.—Citizenship Hour
1:15 P.M.—Bible Reading
2:30 P.M.—"Mother Ruth"*
3:00 P.M.—Musical Program
3:30 P.M.—Radio School of the Bible, Mr. Loveless
*Young People's Service alternate Saturdays

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